

The Upper Room

Daily Devotional Guide

NOVEMBER • DECEMBER • 1957



Charles Wesley—Hymn Writer

This year, which is now drawing to a close, is the 250th anniversary of the birth of the great hymn writer, Charles Wesley. No man has contributed more to hymnology than he. No one was more gifted in song. No one has inspired more people to sing. Probably no one has given greater impetus to the Christmas carol idea than has Charles Wesley through his "Hark! the Herald Angels Sing."

To write one great hymn is enough to put one in the hymnology hall of fame. A Phillips Brooks with his "O Little Town of Bethlehem," a Franz Gruber with his "Silent Night, Holy Night," a Josiah Gilbert Holland with his "There's a Song in the Air" have achieved this. Each has become immortal through the giving of one great hymn to the world.

But imagine one man writing not only "Hark! the Herald Angels Sing" and "Come, Thou Long-Expected Jesus," but also "Jesus, Lover of My Soul," "O for a Thousand Tongues to Sing," "A Charge to Keep I Have," "Christ the Lord Is Risen Today," "Love Divine, All Loves Excelling," "Servant of God, Well Done!" and a host of others.

No one can measure the effect of Charles Wesley's hymns upon the spiritual life of the world. Multiplied millions have sung his hymns and been blessed. Let us thank God for Charles Wesley.

 Editor

THE UPPER ROOM

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The Upper Room 1908 Grand Ave. Nashville 5, Tennessee

Cover Picture

Korean Nativity—Kim Ki-Chang. Courtesy, World Christian Art Project of the Committee on World Literacy and Christian Literature, 156 Fifth Avenue, New York 10, N. Y.

Technick - this is a lovely picture & story

Kim: Korean Nativity

Cover Picture Interpretation by Walter L. Nathan

The Upper Room presents on the cover of this Christmas issue a work by a member of one of the "younger churches." Ki-Chang Kim, who painted this charming water color of the adoration of the shepherds, was born in Seoul, ancient capital of Korea. He has won recognition as one of the foremost Korean painters. The Korean conflict forced him to seek refuge in the southern part of his country. But neither the loss of most of his possessions, nor the deafness which has afflicted him as the result of a childhood disease, could crush his spirit. Baptized in the Christian faith in early manhood, he decided to tell the story of Jesus in paintings which would speak to his people in a language they could readily understand.

Thus he shows us the well-beloved Christmas-morning scene in a setting of the Korean countryside. In a stable Mary reverently reveals the newborn Saviour to the shepherds who have come to adore Him. Joseph kneels by her side, marveling at the wonder of God's gift. Ox and ass are there, just as we expect them to be. A rooster and a hen add a cheerful touch of color. Through the window we look out on cottages, their roofs covered with snow. With its lively drawing and bright colors, the whole picture speaks of the joy that came into the world when Christ was born.

If features and costumes are unfamiliar to most of us, it is well to remember that Ki-Chang Kim follows the best tradition of Christian art. Virtually all the great masters of the past chose the scenery and the people of their own time and nation to represent the events of the Gospels. They did not strive for an exact "historical truth," which in any case is beyond reach after all these centuries.

Moreover, while the Christian faith arose at a particular time and place in history, Jesus Christ the Saviour belongs to every age and lives forever in the hearts of those who believe in Him. *Korean Nativity* reminds us of Peter's words: "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him." We rejoice that persons of good will who have accepted Christ as Saviour are united by His spirit in world-wide fellowship and faithfully endeavor to walk in the way of righteousness, of love, of peace.

FRIDAY, NOVEMBER 1

Read Psalm 34:11-22.

Depart from evil, and do good; seek peace, and pursue it. (Psalm 34:14.)

IN Philadelphia, Pennsylvania, as in many cities, is a group of men who call themselves "Big Brothers." They volunteer to be big brothers to youth who go astray. Their aim is to befriend youth and give adult companionship which will influence them in a better way.

This seems to me a Christian interpretation of our Scripture text for today. As Christians we need to be more than passively engaged in this matter of peace; we must be actively participating. We can all seek peace and purposely pursue it by befriending others in a Christlike way.

Think of the real blessing of peace which God has put within our hearts. When the peace of God dwells in us richly, it will overflow so that others may taste of that peace that passes understanding. Let us thank God for that inner peace, for the grace and power to love others in the spirit with which Christ loved us.

PRAYER

Our Father, we thank Thee for Thy peace within our hearts. We thank Thee for the precious privilege of working with Thee and for Thee. As Thou hast given us of Thy love, help us to express it in love and service to others. In His name. Amen.

THOUGHT FOR THE DAY

Christ being my helper, I will this day be of service to others in need of help.

Ethel Miller (Pennsylvania)

Christian Literature Society
of Korea

Annual Report

1957



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THE CHRISTIAN LITERATURE SOCIETY OF KOREA

Annual Report

1957

With the completion of its seventh year of work after the War, the Christian Literature Society is glad to report another year of progress. The dominant note, however, has been one of expanding horizons and new opportunity in the work of Christian Literature for the Churches of Korea.

The publication list is shorter than in the previous half year, representing an expenditure of about 94% of the second year printing figure of 1956. It should be pointed out that funds available control the rate of publication, and the revised budget made it necessary for us to proceed with caution particularly in the second half of the year. As the appended list will show, a wide range of materials was published.

Sales :

Sales showed improvement and were about 3.8% higher than in the previous year. We are now working out ways of encouraging Christian bookstores throughout the country and working through these agents. We have recently published a 27 pages catalogue containing more than 200 items of Christian Literature and supplies available through this office. We have high hopes that in these and many other ways we will be able to continue to expand the scope of our service to the Churches in the years to come.

MAGAZINES :

The Society has continued the publication of two monthly magazines, The Christian Home and Children's Friend. While Christian Home has secured a good welcome among Christian leaders, it has been felt for some time that its field belongs more properly to the work of the Christian Family Life Committee of the National Christian Council. The publication of this magazine had taken over by that committee last April.

Several of our seminaries have at various times published magazines appealing especially to theological students, ministers, and those interested in present day religious thoughts and trends. Financially the seminaries have not been able to carry the load. Inasmuch as these seminaries are largely represented on our editorial committee it has been suggested that our Society publish such magazine acceptable to all groups. With meticulous plan, our new magazine Christian Thought had made a promising beginning. Four issues have appeared, and 12,000 copies were sold of the fourth issue. The magazine circulation averaged only 2,700 copies, a figure not high enough to warrant the expenditure on this particular item. In July we were able to add a valuable helper to our staff in Mr. Kim, Bae Chun who is now editor of the Christian Thought.

Our magazine for children, Children's Friend had a successful year. Following continuous efforts at promotion, the circulation for one year reached a total of 81,000 copies sold.

The average monthly circulation for the year was 6,750 copies. The magazine has been improved in various ways, and we look forward to the growing influence of this little periodical, which was originally started in Pusan in 1950, although the financial stringency has somewhat cut its circulation.

CHRISTIAN DICTIONARY :

The work of editing this work is now in its fourth year. This year the type was set on 250 pages and it is expected that typesetting for the first 1,000 pages will be completed next year. The Australian Mission provides the salary for the editor of this work, and we wish to express our profound thanks for this significant contribution.

The Society has published altogether some one hundred and seventy titles. There is a strong demand for scholarly works, and this dictionary is one of the answers of the editorial committee to fit this great need.

FREE DISTRIBUTION :

We continue our practice of distributing free booklets, pamphlets and tracts to various army hospitals, orphanages, and some charity organizations. At retail prices this free distribution has totalled over four million when in valuation. At Christmas time we have heavy appeals from chaplains of the Korean Armed Forces for literature. This past Christmas season we sent over forty thousand copies of books and periodicals to chaplains on the front lines and in army hospitals for such distribution.

We are grateful to the various mission, giving help on this project from year to year. This past year about \$1,250.00 was received from three missions to assist in this work. We trust that such aid will continue to be forth-coming as we cannot escape the calls that come to us each Christmas.

BOOK CLUB :

Book-cases have been placed in the Board Room for the Bonwick Memorial Library, and several hundred dollars worth of books in English have been placed on the shelves. The Library subscribes to several book clubs including the Religious Book of the Month Club. The books are available on loan to pastors and missionaries.

THE NEW BOOK SUBSCRIBERS CLUB : This club includes missionaries and others who have a standing order for two copies of each book published by the Society. Books are mailed every two months, and a 20% discount is allowed. The cost is less than 10,000 whan per year. Also, the Society offers charge account for the pastors of churches in Seoul with 20% discount. The books will be sent to the pastors and the bills are sent to the Church Treasurer for payment.

THE BOOK REVIEW CLUB : This club, consisting of pastors teachers and students, meets once a month to hear reports on new book. Thus far, thirty members attend the meeting regularly.

EDITORIAL COMMITTEE : The Editorial Committee meets

regularly once each month. The committee plans the editorial policy, scrutinizes manuscripts submitted, secures writers for needed books, assigns books to be examined for possible translation, and in general guides the program of the type of material to be published by the Society. The Bonwick Memorial Library, and the New Book Review Club are some of the new features of the work of the Society that have resulted from the discussions of this Editorial Committee.

SPECIAL FEATURE : As one of the projects for the 70th Anniversary of Protestant Mission in Korea, the Society has planned for the publication of the New Testament Commentaries which will be written and edited by Korean pastors and teachers in various seminaries. The first volume, St. Matthew, by Dr. Chun, Kyung Yun will be appeared in March, 1958.

We thank the Far Eastern Joint Office of the Division of Foreign Missions of the National Council of the Churches of Christ in the U. S. A. which continued to supply about two-thirds of our grant income. We also appreciate the deep interest shown by Australian Presbyterian Mission who subsidize part of the cost of publishing Christian Dictionary.

To all these organization and the vast number of people they represent we extend the most grateful thanks.

In sending out this report, the Society wishes to stress that the need for Christian Literature is still urgent. We are privileged to have a share in this good work and we invite

our friends all over the world to continue to support us
with their prayers and their gifts.

Keung Sun Oh
Chairman

Choon Pai Kim
General Secretary

On behalf of
the Christian Literature
Society of Korea

APPENDIX 1.

“THE CHRISTIAN THOUGHT”

(A Christian magazine issued monthly;
100 pages each; Hw. 200.00)

“THE EDITORIAL PURPOSE AND POLICY of the “Christian Thought” will be to promote an academic and free discussion on Christianity by interpreting its truth in its traditional and historical forms and grasping and introducing correctly the leading Christian philosophy of the present day world, thus channeling for the Christian message to have relevance to the intellectual minds of Korea.”

THE AREAS TO BE DISCUSSED IN “THE CHRISTIAN THOUGHT” will be as follows :

1. Christian Apologetics :

To witness the Christian truth through the problems arising from a) the natural sciences, b) the social sciences, c) philosophy and, d) culture in general.

2. Christian Interpretation :

a) Systematic and philosophical understanding of the Christian truth, b) Biblical interpretation of the Christian faith, c) clarification of the historical growth of the Christianity and d) promoting efficient Christian leadership,

3. Christian Action :

a) On political and economic justice, b) on social and cultural responsibility, c) on ecumenical unity of christian forces in Korea and d) on the realization of the world community.

APPENDIX 2.

December 1, 1957

Dear Friends.....

The enclosed catalogue of Christian literature published in Korea is as complete as possible, to the end of October. If you will compare it with the one sent you a year ago, you will find that some titles have gone out of print, while a number of new books have made their appearance. There now about 380 different Christian titles available a net gain of something like 260 in the past 3.5 years. In view of the cost of paper and printing these days, this is not a bad record.

The following are new books during the past year which deserve your special consideration,

Commentary on Psalms	Pak Yoon Sun	3,800HW
Ezekiel, Gospel of the Glory (에스겔 서강해)	C. A. Clark	300
New Testament Word Book (I) (신약원서)		2,000
Money, the Acid Test (only book in Korean on Stewardship) McCnoughy (금전은 인격 시험품)		250
Story of the Bible (complete Bible story book) (성경사화집)	C. Foster	1,300
Recreation (소창교본)	KCCE	380
How to be a transformed Person (새사람의길)	E. S. Jones	1,000

Prayer (기도생활)	McConkey	150
Holy Spirit (성령론)	R. A. Torrey	350
How to pray (어떻게 기도할까)	R. A. Torrey	150
What is the Difference between Protestant and Catholic Belief (신교와 구교의 다른 점)	(in Prep.)	
Divine Healing (신유)	R. A. Torrey	50
David Livingstone (리빙스톤전)	Oh In Myung	500
Church History (기독교회사)		
1957 Korea Church Year Book (기독교년감 1957)	NCC	1,300
Christian Faith and Democracy (기독교와 민주주의)	F. Kinsler	200

With Christmas just around the corner, you will be considering gift for your friend. What better, long-lasting gift than a book which with deeper their Christian knowledge and experience and to which they can refer again and again? Our Korean Church must become a reading church. Will you help us attain that goal?

Sincerely

Allen D. Clark
Acting Associate Secretary

APPENDIX 3.
 BOOKS PUBLISHED BY THE
PRESBYTERIAN PUBLICATION FUND

The following books have been published through the Christian Literature Society by the Presbyterian Publication Fund. We commend these to your attention for text book or devotional and other use.

Commentary on Leviticus (레위기 강해)	C. A. Clark	130
Introduction to Psalms (시편 총론)	C. A. Clark	70
Light on the Book of Daniel (다니엘서 요해)	W. L. Swallen	150
Ezekiel, Gospel of the Glory (에스겔서 강해)	C. A. Clark	300
New Testament Introduction (신약 총론)	A. D. Clark	500
Old Testament Introduction (구약 총론)	A. D. Clark	450
Old Testament History (구약사기)	W. L. Swallen	300
Bible Geography (성경지리학)	A. D. Clark	100
Money, the Acid Test (Stewardship) (금전은 인격 시험품)	McConoughy	250
Conqueror in Chains (승리자바울)	Miller	350
Homiletics (설교학)	C. A. Clark	400
Pastoral Theology (목회학)	C. A. Clark	400
Course of Study in Personal Work (개인전도연구)	Rose Baird	100

How to Lead Men to Christ (사람을 그리스도에게 인도하는 방법)	R. A. Torry	150
Bible Doctrine (성경도리)	H. J. Hill	70
The Holy Spirit (성령론)	R. A. Torry	350
Prayer (기도생활)	J. Mconkey	150
How to Pray (어떻게 기도할까)	R. A. Torrey	150
Divine Healing (신유)	R. A. Torrey	50

IN PREPARATION

Commentary on Isaiah	A. D. Clark (in press)
Sources of Power in Famous Lives	Walter Erdman

APPENDIX 4.
CATALOGUE OF CHRISTIAN BOOKS

Nov. 1956

This list is as complete as we can make it for all Christian books published in Korea today, by whatever publisher. The Christian Literature Society will be glad to try to secure for you the titles published by other organizations. (Prices subject to change).

COMMENTARIES

New Testament Series by Dr. Charles R. Erdman (translation of a standard series) 17 vol. sold separately or in sets.
(신약성경강해)

Matthew	350	Ephesians	200
Mark	250	Philippians	200
Luke	300	Colossians-Philemon	200
John	250	Thessalonians	200
Acts	400	Pastoral Epistles	250
Romans	250	Hebrews	200
I Corinthians	200	General Epistles	280
II Corinthians	180	Revelation	230
Galatians	200		

Old Testament Series by Dr. Charles R. Erdman. These have come out, in the English original, within the past five years.
(구약성경강해)

Genesis	300	Isaiah	350
Exodus	350	Jeremiah	in prep
Leviticus	in prep.	Exekiel	350
Numbers	in prep.		
Deuteronomy	in prep.		

Standard Bible Commentary a critical commentary, prepared

(표준성경주석)

by the General Assembly of the
Korean presbyterian Church.

1. Genesis	F. E. Hamilton	1,400
2. Leviticus	C. A. Clark	1,500
3. Numbers	C. A. Clark	1,500
4. Job-psalms	C. A. Clark	1,400
5. Proverbs	S. L. Roberts	1,100
Ecclesiastes	Pak Hyung Nong	
Song of Solomon	Lee Sung Hi	
6. Isaiah	Joseph Hopper	1,000
7. John	F. Kinsler	2,000
8. Romans	F. E. Hamilton	1,500
I Corinthians	Dwight Winn	
II Corinthians	Pak Hyung Nong	
Galatians	Nam Kung Hyuk	

Bible Commentary

(성경주석)

by Pak Yoon Sun

Six volumes have been published.

Some are temporarily out of print.

1. Psalms	3,800
2. Synoptic Gospels	
3. Romans	
4. (Other) Paul Epistles	

5. Hebrews, General Epistles

6. Revelation

Spiritual Lessons from <u>Genesis</u> (창세기의 영적연구)	Ida B Tate	150
Commentary on <u>Leviticus</u> (레위기 강의)	C. A. Clark	130
Introduction to the <u>Psalms</u> (시편 총론)	C. A. Clark	70
Lectures on <u>Daniel</u> (다니엘서 강의)	Kim Eung Cho	120
Lighton the Book of <u>Daniel</u>	W. L. Swallen	150
<u>Ezekiel</u> Gospel of the Glory (에스겔서)	C. A. Clark	300
Studies in <u>Acts</u> (사도행전 강해)	Kim Chul	320
Bible HandBook (성경 핸드북)	H. A. Halley	1,500
New Testament Introduction (신약 총론)	A. D. Clark	500
Old Testament Introduction (구약 총론)	A. D. Clark	450
Old Testament Introduction (구약성서총론)	Kim Kyo Sin	700

Bible Dictionaries and Concordances

Bible Dictionary (성경사전)		1,500
Dictionary of Bible Proper Names (성경인명지명사전)	Oh In Myung	600
Bible Concordance (pocket size) (성경콘클단스)	Yoon Sung Bum	100
New Testament Word Book (I) (Greek and Hebrew) (신약원어)		2,000

General Bible Study

Intertestament History (신 구 약 중 간 사)	Song Nak Won	400
Old Testament History (Bible Institute) (구 약 사 기)	W. L. Swallen	300
Old Testament History (구 약 사 기)	Kim Chi Sun	750
History of 4,000 years of O. T. (구 약 사 천 년 사)	Lee Myung Chik	700
O. T. Outlines (구약 성경대지)	Oh In Myung	220
O. T. Spiritual Comments (Gen-Ruth) (구 약 영 해 집)	Lee Myung Chik	650
Outline of Bible and Church History (성경과 교회역사 개요)	Mrs Holdcroft	180
Questions on N. T. (성경 문제집 (신약))	Kate Cooper	180
Questions on O. T. (성경 문제집 (구약))	Kate Cooper	250
Pleasure and Profit in Bible Study (성경 연구의 기쁨)	D. L. Moody	100
Bible at a Glance (성 경 일 랍)	Kim Kun Ho	250
Bible Atlas (16 maps) (성 경 지 도 집)		80
Bible Geography (B. I.) (성 경 지 리 학)	A. D. Clark	100
How to read the Bible (성 경 읽 는 법)	Kapozaki	100
How to read the Bible (성 경 읽 는 법)	E. Goodspeed	500
N. T. Outlines (신약 성경대지)	Oh In Myung	150
The World Christ Knew (예 수 의 시 대)	Chang Hyung Il	200

Discovering the Bible (칭년 성경연구)	Dietrich	150
Studies in Mark (마가복음연구)	(KCCE) M. J. Shroyer	130
Letter to the Romans (로마서연구)	(KCCE) A. E. Barnett	130
The Lord's Prayer	Karl Barth	250
Studies in the Lord's Prayer and 10 Commandments	Kwak Chul Yung	300

Stewardship

Money the Acid Test (금전은 인격 시험품)	D. McConaughy	250
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Children and Children's Workers

Children of Galilee (갈릴리의 아이들)	Ahn Sung Jin	100
Little Crusader (꼬마 십자군)	Ham Choo Sik	100
O. T. Picture Story Book (그림 구약 이야기)		200
Star of Galilee (갈릴리의 별)		50
Stories for Teachers (교육동화집 흥병성)	Hong Pyung Sun	80
Sermons on Bible Subjects for Children (성서 아동 설교집)	Kim Eung Cho	200
The Flying New Shoes (날아가는 새구두)	Whang Kwang Eun	250
Moses, Elijah, Elisha (모세, 엘리야, 엘리사)	Kim Sang Pai	100
A Star Shown (반짝이는 별)		80

Tho Lily (2) (Stories) (백합화)		250
Outline of Kindergarten Curriculum (보육일안)	An Sung Jin	230
Ths Owl and the Grandfather (부영이와 할아버지)	Pak Wha Mok	200
New Town's School (Stories) (새마을 국민학교)		100
Fountain of Life (2) (생명 의 샘)		60
Toll me About the Bible (성경 이야기를 들려주세요)	Mary Alices Jones	300
Child Jesus; Jesus and His Disciples (소년 예수, 예수와 제자들)	Kim Sang Pai	150
The Child Grows toward God (아동의 종교적 성장)	P. Rosser	50
The Beautiful Season (아름다운 시절)	Im Ok In	150
The Gate Beautiful (아름다운 집)		50
Childrens Bible Picture Book (어린이 그림 성경)	An Sung Jin	150
Children's Bible Sutdy (어린이 성경 공부)	Mabel Cutler	150
Child's Life of Jesus (어린이 예수전)	Pak Wha Mok	130
Child's Life of Jesus (KCCE) (어린이 예수전 공부)	Potzger-Mertz	200
Children's Hymnal (어린이 찬송가)		150
Garden of Eden (에덴 동산)	Kim Pol Lin	300
Tell me about Jesus (예수님 이야기를 들려주세요)	Mary Alice Jones	200
Tell me about God (하나님 이야기를 들려주세요)	Mary Alice Jones	150

Aesop's Fables (이 습 우 언)		100
Friend of Birds and Beasts (종 달 새 노 래)		60
The Sound of the Bell (stories) (종 소 리)	Kang So Chun	200
Christmas Stories (하늘엔 별 흥 흥)	An Sung Jin	50
Tell me about Prayer (기도 이야기 들려주세요)	Marry Alic Jones	300
Masterpiece Sermons for Children (대 표 작 집)		250
Ronnie and 10 Commendments (로니와 십계명)		200
The Water of Life (생수는 영원히 솟다)		180
New Testament Stories (KCCE) (신 한 무 자)	L. A. Faris	300
52 Bible Stories (성경 동화 52집)	Choi Hyo Sup	300
The Strange Organ (이 상 한 풍 금)		300
The Story of the Bible (성 경 사 화 집)	Foster	1,300
Recreation (소 창 교 본)		380

Sunday School and Young People's Work

Church Work with Juniors (교회와 소년사업)		200
Handbook for Methodist Youth Fellowship (교회 청년 운동지침)		100
Sunday School Pedagogy (Vieth) (교회학교 교수법)		200
Story Telling (선선 동화집)		130

The Child and the Church (아동과 기독교)	Chai Pil Keun	180
Child Psychology (아동 심리학)	Chai Pil Keun	200
Primary Teaching Methods (유년부 교육)		150
Audio Visual Education (음 영 교 육)		100
Sunday School Principles (종교 교육 심리학)	C. A. Clark	200
Sunday School Organization (주일학교 조직)	C. A. Clark	120
Sunday School Pedagogy (주일학교 교수법)	C. A. Clark	200
Good Songs for Social gatherings (종 은 노 래)		150
Sunday School Methods (주일학교 지도법)	Chun Tal pin	200
DVBS Lesson Guide (지 도 자 교 안)	An Sung Jin	70
Christian Faith for Youth (청년과 신앙)	N. C. Harner	150
Fire Upon the Earth (Church History for Youth) (통속 기독교사)		180
Vacation Church School (하 기 성 경 학 교)	Lee Pong Poo	70
Christian Education Today (현대 기독교 교육의 동향)	(KCCE)	150
Youth Asks about Religion (회의, 지식, 신앙)	J. Finegan	200
Albert Schweitzer's Youth (나의 어린 시절)	Pak Byung So	150
Teaching Intermediates (중 등 부 교 육)	Desjardnis	250
Principles of Work with Young People (청년 지도 원리)	Lee Han Jin	80
Education into Religion (기독교 교육 원리)	Victor Murrey	600

Christian Filial Piety (기독교와 효도)	100
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Health

Home Nursing (가정간호법)	40
Evils of Drinking (음주의 해독)	200

Fiction

Men of Galilee (갈릴리의 사람들)		200
Pilgrim's Progress I (천로역정)		250
Pilgrim's Progress II (천로역정)		230
In His Steps (거룩한 발자취)	Sheldon	400
What Men Live By (사람은 무엇으로 사나)	Tolstoi	160
Conqueror in Chains (life of Paul) (승리자바울)	Miller	350
A Christmas Carol (크리스마스 캐롤)	Dickens	200
When the Lord Comes (주님 오실 때)	Kim Ki Sam	150
Holy Dawn (거룩한 새벽)		180
Big City, Little Boy (매도회와 꿈과 소년)	M. Kromff	350

Devotional

Calvary Love (갈보리의 사랑)	A. N. Jacobz	30
Christ-Life and the Self-Life (그리스도인의 생활)	F. B. Meyer	200

His Love (그 의 사 랑)	N. B. Harrison	100
Diary of Private Prayer (기 도 수 칩)	John Baillie	300
Let's Learn to Pray (기도의 비결)	L. W. Eggleston	30
Power through Prayer (기도의 위력)	E. M. Bounds	100
Imitation of Christ (예수를 본받아)	A. Kempis	500
82 Prayers (마음의 정화)	Whang Sung Ook	200
Abiding Presence (명상과 기도)		50
Green Pastures (목 양 초)	Kim Choon Pai	250
When the Fire Fell (부흥의 불길)	G. T. B. Davis	100
Baptism of the Holy Spirit (성령의 세례)	R. A. Torrey	150
Jesus is Victor (승리자 예수)	C. T. Studd	150
Thinking with God (신앙의 합리성)	N. H. Camp	100
Born Crucified (십자가의 기독교)	L. M. Maxwell	450
How to Obtain Fullness of Power (영력을 얻는 법)	R. A. Torrey	150
How to Worship (종은 예배)		350
The Lord's Prayer (주기도문 연구)	E. F. Scott	100
Stories of Vital Experiences in the Korean Church (한국교회 신앙 체험)		300
The Life We Prize (고귀한 생애)	E. Trueblood	450
Prayer (기도 생활)	James McConkey	150

Love, our Food (사랑의 요리)	Pak Yong Mook	200
How to be a transformed Person (새 사람의 길)	E. S. Jones	1,000
Holiness (성 결)	R. B. Nicolson	300
The Holy Spirit (성령론)	R. A. Torrey	350
The Still Small Voice (Sermons on Prayer) (세성)	Pak Choi Pok	500
A Study of the Divine Presence (mysticism) (신비 경험 연구)	Lee Il Sun	400
How to Pray (어떻게 기도 할까)	R. A. Torrey	150

Sermons and Sermon Aids

The Christian's Comfort (sermons) (그리스도 신자의 위로)		200
The Truth of Christianity (sermons) (기독교의 진리)	Kim Sang Yul	250
Revival Sermons (대부흥 설교집)	Na Oon Mong	400
Pastor's Handbook (목사필휴)	C. A. Clark	150
Homiletics (설교학)	C. A. Clark	400
Homiletics (목사학)	Spann	250
Psalm 23 (sermons) (목양송)	Kim Choon Pai	200
Pastoral Theology (목회학)	C. A. Clarrk	400
Pastoral Theology (목회학)	Kim Eung Cho	400
The Church of the Gospel (sermons) (복음적 기독교)	Chun Ho Yoon	200

Seven Deadly Sins (sermons) (벨리그램의 방송 설교)	Billy Graham	150
Light and Salt (빛 과 소 금)	Pak Sung Kyun	390
The Throb of Life (sermons) (생 명 의 약 동)	Chai Pil Keun	400
Fountain of Life (sermons) (생 명 의 원 천)		380
70th Anniversary Sermon Collection I, II ed. (선교 70주년 기념 설교)	An Kwang Kook	600
70th Anniversary Essays (선교 70주년 기념 설교논문)		700
Five Hundred Questions Answered (sermon plans) (설교예제 500문제)	Kim Eung Cho	300
Preacher's Manual (sermon helps) (설 교 자 필 휴)	Cho Sun Chool	200
Guide to the Bible (sermon helps) (성 경 보 감)		800
Men of the Bible (sermons) (성 경 인 물 고)	Kim Choon Pai	250
Sword of th Spirit (sermon) (성 신 의 검)	Pak Sun Kyue	390
New Heaven, New Earth (sermons) (신 천 신 지)	Kim Sung Hyun	250
Seed and Fruit (sermons) (씨 와 열 매)	E. Brunner	70
Ten Ruls for Living (sermons) 10 commendments (어 평 제 살 까)	Chappell	50
Sermon Illustrations (2) (예 화 설 교)	Kim Chung Hyun	300
Grace Triumphant (sermons) (역 경 의 은 총)	Pak Hyung Nong	450
Voice of the Spirit (sermons) (영 음)	Pak Pyung Hoon	270
Sunday School Sermons (주일 학교 설교집)		300

Creative Faith (sermons) (창조적 신앙)		350
Green Pastures (sermons) (푸른 초원)	Webb	340
Let us return to God (sermons) (하나님께로 돌아가자)	Kim Sang Kwun	250
Student Pulpit (sermons for students) (학원의 강단)		200
Han Kyung Chik's Sermons (한경직목사 설교집)		500
Whang Sung Soo's Talk (황성수 논설집)		500
O. T. Sermon Dictionary (구약설교사전)		900
Sermons on Pilgrim's Progress (천로역정강화)	Lee Sung Pong	270
Moody's Latest Sermons (무디선생 설교집)		300
365 Daybreak Prayer Meeting Talks (새벽설교 365 일)	Lee Sung Ho	1,200
The Still Small Voice (세성)	Pak Chai Pok	500
Immanuel Pulpit (임마누엘 강단)	Lee Sung Pong	400
Jesus and I (Sermons on MK. and LK.)		400
Blessings of Adversity (역경의 은총)	Pak Hyung Nong	450
The Rehabilitation of Life (생명의 개척자)	Ma Kyung Il	500
The Religion of the Cross (십자가의 종교)	Kim Sang Kwun	250
The Power of the Cross (십자가의 위력)		300

Personal Work and Evangelism

Course of Study in Personal Work (개인전도연구)	Rose Baird	100
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Handbook on Personal Work (개인 전도학)	Ida Tate	250
Heart, Mind and Soul of Communism (공산주의의 마음, 정신, 혼)		20
Church Work's Manual (교직자의 수첩)		1,000
So Great a Salvation (구원의 절대성)	Strombeck	130
Why I am Christian ? (나는 왜 크리찬이 되었나)	Kagawa	80
I was a Japanese Prisoner of War (나는 일본의 포로였다)	Deshazer	150
Revival or Judgement (부흥이냐 심판이냐)		20
How to Lead Men to Christ (사람을 그리스도에게 인도하는 방법)	R. A. Torrey	150
Pseudo-Sects (사이비한 종파)	Kim Kyu Dang	130
Man Does Not Stand Alone (생명의 신비)		120
A Call to Believe (신앙의 권고)	Chun Young Taik	20
Have you considered? (예수를 생각해본 일이 있는가)	Wilbur Smith	70
The Revival we need (우리의 요구하는 부흥)		90
Disciplined by Grace (은혜의 생활)	Strombeck	280
Straight Road for New Believers (원입척경)	T. S. Saltau	20
Who is God ? (하나님은 어떠한 분이신가)	Robie Trent	140
Continuous Revival (부흥의 비결)	Norman Grubb	—

Christian Doctrine

Permir for Protestants (개신교입문)	Nichols	300
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Christian Faith and Life (그리스도인의 신앙과 생활)	Rall	180
What is the Christian Church (기독교강설)	Han Kyung Chik	80
What is the Christianity? (기독교란 무엇인가)	Kim Kwan Suck	400
What is the Christianity? (기독교란 무엇)	Kim Sang Kwun	350
Outline of Modern Christian Thought (기독교사상개설)		180
The Christian's God (기독교신관)	S. Neill	150
Why I believe the Bible (나는 왜 성경을 믿는가)	Duncan	70
The Latter Days, Second Advents (OMS) (말세와 예수의 재림)	Kim Eung Cho	120
Teaching the Word of Truth (성경교안)	Barnhouse	500
Bible Doctrine (성경도리)	H. J. Hill	70
Shorter Catechism (성경요리문답)		30
Shorter Catechism with Texts (소요리문답서)		—
The Way (신앙생활의 지침)		150
Essentials of Faith (신앙의요의)	Kim Hyung To	400
Why Believe? (신앙의합리성)	Short	150
Systematic Theology Vol I (조직신학)	J. C. Crane	1,800
Systematic Theology Vol II (조직신학)	J. C. Crane	1,700
Christianity tightly so called (진정한기독교)	Craig	550
Calvinism (칼빈주의)	Dakin	500

Theology for the Average Man (평 민 의 신 학)	Cherry	350
Present-Day Theological Tendencies (현 대 신 학 의 동 향)	Mackay	250
Types of Modern Theology (현 대 신 학 의 제 형)	McIntosh	640
Exposition of Doctrinal Statement, Korean Methodist Church (기 독 교 의 원 리)		150
Christian Catechism Primer (예 수 교 초 학 문 답)		30
Straight Road to Christian Truth (신 자 생 활 칩 경)	T. S. Soltau	70
Straight Road for New Believers (원 입 칩 경)		20
Straight Road for Catechum (세 례 칩 경)	T. S. Soltau (in press)	50
New Testament Theology (Vol. I) (신 약 신 학)	Pak Chang Whan	1,800
Christinity and Liberalism (기독교와 자유주의)	J. E. Machen	350
Doctrine of Christ (기 독 론)	Pak Hyung Nong	1,200
Barth's Introduction to Dogmatics (바르트 교의학 개요)	Chun Kyung Yun	450
Essence of Christianity (인 격 주 의)	Chun Young Taik	400
Heidelberg Catechism (하이델베르크 신조)		200
Creed for our Hope (우리는 무엇을 믿는가)	M. R. Abbey	200
The Holy Spirit (성 령 론)	R. A. Torrey	350
Elements of N. T. Theology (신약성서 신학서설)	Chun Kyung Yun	380
Essentials of Theology (신 학 원 론)	Pyun Hong Kyu	380

Sect

What is the Difference between Protestant and Catholic Belief? (신교와 구교의 다른점)	A. G. Reynold	—
Divine Healing (신 유회)	R. A. Torrey	50
Christian Denomination and Deviations 교 파 의 유 태)		200
A Social Evil and Heretical Movement (사회악과 사교운동)	Kim Kying Nai	350
Primer for Protestant (개 신 교 입 문)	Nichols	300
Pseudo-Sects (사 이 비 한 종 교)	Kim Kyo Tan	130

Biography

Old Testament Personalities (PBCT text) (구 약 인 물 사)	Kim Sang Paik	250
Life of Grundby David (그 루 드 비 전)		270
Brainerd Oswald (기 도 의 사 람)	Oswald Smith	100
My Husband Was a Preacher (나 의 남 편 은 목 사 였 다)	Catherine Marshall	350
History of Luther's Reformation (루 터 의 종 교 개 혁 사)	Oh In Myung	220
Life of Paul (PBCT series) (바 울 전)		250
Biographies (KCCE series) (성 경 의 인 물)	Sin Hoo Sik	150
Francis of Assisi (성 프 랜 시 스 전)		300
Conqueror in Chains (Paul) (승 리 자 바 울)	Miller	350

Augustines (어 거 스 틴)	Kim Chung Choon	250
Confessions of St. Augustine (참 회 록)	Kim Chung Choon	250
Wesley's Spiritual Experience (요한 웨슬레의 신생)	Chun Young Taik	20
William Booth (윌리엄 부드전)	Carpenter	200
Lives of Famous Hymn Writets (찬송가 작자의 면모)	Pak ChaiHoon	450
Gteat Men of the Christian Church (KCCE)	Song Chung Yool	250
David Livingstone (리빙스톤전)	Oh I Myung	500
Paul (바울)	Dibelius	400
Saint Damien (성 다미엔)	Lee In Sul	380
Book of Martyrs (순교사화집)	Kim Choon Pai	600
Faith, Prayer, Love (신앙, 기도, 사랑)	Pyun Chong Ho	500
Albert Einstein (알버트 아인슈타인)		350
Queen of the Dark Chamber (Christiana Tsai) (암실의 왕후)		250
Oral Roberts		250

Church History : Church Constitution

Discipline of Korean Methodist Church (기독교 대한감리교회와 장경)		400
Short History of Christianity (기독교약사)	Oh In Myung	160
History of 10 years of Korean Church since Liberation (대한기독교 해방 10년사)	Kim Yang Sung	1,400

Presbyterian Church Constitution (CLS) (장로교회헌법)		250
Discipline Presbyterian Church of Korea (대한예수교장로회헌법)		150
Origin and Development of the Salvation Army (구세군기원과발전)		100
Church History (기독교회사)	Song Nak Won	—

Life of Jesus, Life of Paul

Thus he lived (그는이렇게살았다)	Chung Kyung Ok	100
King of Love (Children) (사랑의왕)	Mitred Euff	300
Life and Teaching of Jesus (예수그리스도의생애와교훈)	James Stewart	250
Life of Jesus (PBCE Series) (예수전)	Sin Pok Yun	250
Life of Jesus (KCCE Series) (예수전)		130
Life of Jesus (예수전)	Kim Chung Choon	80
Life of Christ, Life of Paul (기독교전과바울전)	Kim Eun Cho	450
Paul (바울)	Dibelius	400
Comqueror in Chains (승리자바울)	D. Miller	350
Life of Paul (PBCE Series) (바울전)		—
Life of Paul (KCC Series) (바울전)		130

General

Christian Church and the Establishment of the Nation (전국과기독교)	Han Kyung Chik	320
The Christian Church (기독교)	Cho Hyang Nok	350

Chris tianity and Social Science (기독교와 사회과학)	Ellwood	250
Reco very of Family Ljfe (가정 생활의 재건)	Trueblood	200
Sea o f Galilee (갈릴 리의 바다)	Kim Kwan Ho	70
The Church and Historical Materialism (기독교와 유물사관)		150
The Drift of Current Thought (기독교와 현대사조)	Lee Chung Yoon	200
Christian Ethics and Social Organization (기독교 윤리와 사회)	Chang Suk Young	250
Baby Book (KCCE) (나의 어린 시절)		700
Footsteps (발 자 취)	Lee Too Whan	220
The Gospel to the End of the Earth (복 음 은 땅 끝 까 지)	Cho Hyang Nok	400
Beyond Tragedy (비극의 피안)	Ro Niebuhr	350
Christ and Human Suffering (그리스도와 인생고)	E. S. Jone	50
The Ecumenical Movement (에큐메니칼운동 해설)	Chung Choon Kim	350
Mankind's Problem and The Bible (인류문제와 성경)	Chung Hi Keun	600
War, Communism and World Religions (전쟁, 공산주의 종교)	C. S. Bradon	650
The Present-Day Korean Church (기독교에 대한 이해)	Um Yo Sup	100
Crisis in the World or Thought (사 상 의 위 기)	Schlemmer	200
Across the Death Line (사 선 을 넘 어 서)	Kagawa	600
Theory and Practice of Case Work (사회사업의 기술)	Kim Tuk Choon	450

What is the Christian Life (신자의 생활이란)	Cho Tai Ik	150
Sun of Righteousness (Peotry) (의 의 태 양)	Chun Young Taik	300
Man's Road (인생의 길)	I Choon Ho	120
Hell (지 옥)	Jone Rice	100
Creation's Amazing Architect (창 조 의 신 비)	Beasley	400
How to Conduct a Public Meeting (통 상 회 의 법)	An Shin Young	200
Anthology of Christian Writers's Assn. (한국기독교 문학선집)		400
Family Life and Training of Children (가정생활과 어린이 교육)		200
1957 Korean Christian Year Book (기독교 년감 1957)	N. C. C.	1,300
Christian Faith and Democracy (기독교와 민주주의)	F. kinsler	200
Christian Ethics and Social Organizations (기독교 윤리와 사회제도)	Chang Suk Young	250
Rural Church Around the World (세계 농촌교회의 사항)	Ralph Felten	—

Music

Choir Music No. 3 No. 4 (성가 3집, 4집)	Pak Tai Choon	450
Hymnal various formats and prices (CLS) (찬 송 가)		—

Wall Maps

Palestine, Life of Christ	250
Paul's Journeys	250

KCCE Christian Readers

Used in many in High school as texts, Also general reading (기독교교본)	—
Bible Biographies (성경의인물)	—
Life of Jesus, Life of Paul (예수전, 바울전)	130
Entering the Christian Church (기독교입문)	130
Teaching of Jesus; Teachings of the Prophets (예언자의교훈, 예수의교훈)	250
Great Men of the Church	250
The Church and Society (기독교와사회문제)	—

PBCE Christian Readers

Prepared by Presbyterian Board of Christian Education for
H.S. texts)

1. Old Testament Personalities (구약인물사)	—
2. Life of Jesus (예수전)	250
3. Life of Paul	—
4. Gospel of John	300
5. Church History (in Prep) (교회사)	200
6. Christian Doctrine	250

Pocket Christian Series

- | | |
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| 1. A Call to Believe
(신앙의 권고) | |
| 2. Shorter Catechism
(성경요리답) | |
| 3. Ten Rules for Living
(어떻게살까) | |
| 4. Why I am a Christian
(나는 왜 크리스찬이 되었나) | 100 |
| 5. On Suffering
(폐타의기원) | — |
| 6. Life of Jesus
(예수전) | 80 |
| 7. Devotional Guide
(명상과기도) | 80 |
| 8. Wesley's Spiritual Experience
(요한 웨슬레의 생애) | 30 |

Literacy Materials

- | | | |
|---|---------|-------|
| Secular series, 1a, 1b, 3, 4, 5,
(한글독본) | ea. | 50 |
| Christian series six graded readers on Life of Jesus
(예수이야기) | ea. | 50 |
| Primer for those beginning to learn to read letters
(한글첫걸음) | | 30 |
| Charts for class work | per set | 1,000 |

Language School Materials

- | | | |
|--------------------------------------|-------------|-----|
| Korean Grammar for Language Students | A. D. Clark | 200 |
| Twenty Questions for Beginners | | |
| Twenty Lessons in John's Gospel | | |
| Korean Conversation for Beginners | | |

Twenty Lessons in Korean Grammar
 Twenty more Questions in Korean Grammar
 The Alphabet in Ten Lessons
 Preparation for Worship
 Prayer Forms 1 and 2
 Parliamentary Terms

Prayer Calendar-Directory of
 Missionaries 1957 (annual) 400

Magazines

Children's Friend (새 벗)	150
Christian Home (새 가정)	150
Farmer's Life (농민 생활)	—
Upper Room (다락방)	100
S. S. Teachers (교사)	70

1957

세계교회운동

에큐메니크文書第一輯

朴昌睦編



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1954년 7월 17일

김은미 드림



Ecumenical Movement

Discussions v. I

에큐메닉文書 第I輯

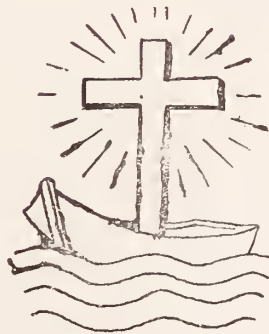
朴 昌 陸 編譯

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聖 學 社

編 者 의 序 言

우리 韓國教會(特히 長監兩教派)는 美國教會(特히 長監兩教派)의 直接的인 指導와 其 影響아래에 놓여있음을 모름직이 否定할수 없을것이다. 然而 今般 第二次世界大戰以後 美國教會(亦是 特히 長·監 兩教派)가 앞장이 서서 움직이게 되여진바의 “에큐메닉”運動에 있어서도 亦是 우리 韓國教會는 美國教會의 直接的인 指導와 其 影響下에 있다고 말하지 않을수 없는 것이다. 그리하여 우리 韓國教會도 “에큐메닉”運動의 機關들을 누구보다도 앞서 갖이게 되었다. 韓國基督教聯合會(通稱 “韓基聯” 又は N. C. C. = National Christian Council)를 其 代表的 機關으로하여, 韓國基督教教育協會(K. C. C. E. = Korea Council of Christian Education), 基督教書會(C. L. S. = Christian Literature Society, 此는 解放前부터 存續되어온 機關이나 解放後에 너르러 새로운 에큐메닉 의 意義를 갖게 되었다), 基督教 世界奉仕會(C. W. S. = Church World Service)等 機關들은 韓國教會의 “에큐메닉”運動의 機關들임을 누구나 是認할것이다. 그럼에도 不拘하고 여태까지 우리 韓國教會는 “에큐메닉”을 紹介하며 이것이 어떠한것임을 公的이거나 私的이거나를 勿論하고 發表하는 文書하나를 갖이지 못하고있는 자못 奇現象을 나타내고 있는것이다. 1948年 홀랜드·암스터담 에 會集되었든 世界教會協議會(W. C. C. = World Council of Churches) 第一回總會를 爲始하여, 1952年 8월 17日 의 뉘른겐 에서 開된 世界宣敎協議會(I. M. C. = International Missionary Council)의 總會, 그리고, 1954年 美國에반스톤 서 열렸든 世界教會協議會 第二回總會, 其他 여러 會議에 우리 韓國教會代表들이 부즈런히 參席하였든것은 事實임에도 不拘하고 여태까지 其 報告文書하나를 갖이지 못하였다는것은, 六·二五動亂及 여기에 뒤따르는 政治, 經濟의 不安定等 不可避의 原因을 모르는바 決코 아니지만은, 理由와 原因 如何를 莫論하고 何如間에 遺憾스러운 일이라고 하지 않을수 없다. 此 現象을 역지로 善評한다면, 우리 韓國教會는 無言中 實踐으로, “에큐메닉”에 對한 理論이나 發言이 없이 “에큐메닉”運動을 하여온 셈이다.

然而 1954年에반스톤大會를 契機로하여 우리 韓國教會(特히 長老教會)

는 “에큐메닉”에 關心을 갖이기 始作하여 1956年秋 大韓에 主教長老會 第41回 總會에서는 “에큐메닉”研究委員을 選定하기에 너르러 目下는 바야으로 “에큐메닉”이 韓國教會의 中心話題가 되게끔 되어진것이다. 筆者의 最近 經驗의 一面을 吐露한다면 筆者가 公的私的을 莫論하고 同役者들과 會談하게 될때마다, 도대체 “에큐메닉”이 무엇인지 分明히 說明해 달나! 는 要請이 甚하여서는 敎界 重鎮들의 口에서까지도 울니어나오는것을 當面하게 되는 것이다. 그리하여 至今에 있어서는 우리 韓國教會는 美國教會의 指導 밑에서만, 其 影響下에서만 움직일것이 決코 아니라, 自主的으로 나아가야될 段階이다. 그리하여 時急히 “에큐메닉”에 正當한 知識과 信念을 갖이고 이 運動에 加擔協力할때 이 運動은 從來의 沈滯狀態를 一掃하고 飛躍的 大發展을 할수있다고 믿겨지는바이다. 筆者 筆서부터 “에큐메닉”에 關心을 갖이고 잊지만서도 本來 淺學菲才임을 自認하는데 敢히 붓을 들지못하고 先輩들의 發表가 몬져 잇기를 여대 鶴首苦待하였으나, 이제는 더기대될수 없는 急迫한 事情을 痛感한 나머지 드되여 執筆하기에 至한 것이다. 다만 先輩諸兄의 끊임없는 鞭撻과 親切한 批判을 信賴하면서 이글을 내여놓는 바이다.

然而 “에큐메닉”運動은 “世界教會”運動이라고 譯한때 對하여 一言의 說明이 必要하다고 생각되여진다. “에큐메닉”이란말을 그대로 使用함이 現在로써는 가장 便利한듯 뜻기여지는것도 專實이나, 이 말은 比較的 含蓄의 意味를 띠인 말이어서 여러가지 意味로 들니여지며 여러가지 말도 번역이 되여질수 잇는 것이니만짐, 더욱 번역할 必要를 뜻기게 된것이다. 勿論 本誌內容을 읽어가면서 此 譯의 正當性을 理解하리라고 確信하는바이지만은, “에큐메닉”을 “世界教會”로 譯한것은 語學的인 根據에서만이 決코 아니요, “에큐메닉”運動의 性格을 全體的으로 把握하여 其 中心思想을 代表하는바의 意譯인 것이다. “世界教會”라고한다면 어찌이는 이것이 새로운 한敎派를 形成하려는것이 아닌가? 하는 疑心을 갖일지도 없지 않아 잇을것이다. 이야말노 “차라보고 놀난 소는 숫두정보고도 놀난다”는 格이다. 韓國教會라는 名稱을 敎派觀念없이 들을수잇는 그마음을 世界에까지 擴大 延張만식하면 足한 것이다.

또 어찌이는 世界教會聯合運動이라고 譯함이 可하지 않은가? 할것이다.

그러나 聯合하는 일은 “에큐메닉”運動의 한 方途이요, 그러로 指向시키는 한 路線은 될지언정 그 究竟目的은 아니다 다시말하면 世界教會로 作用하기 위하여서의 “聯合”運動이지, 聯合하기 위하여서의 “聯合”運動이 아니다. 더욱이나 우리 韓國教會事情에 비쳐어 볼때에, 이 “聯合”이라는 術語는 其 眞情 意義가 弱化 乃至 喪失되고, 단지 合專, 合作, 連絡의 程度로 解釋이 되여지는것임으로, 相互의 有機性을 充分히 나타내지 못하는 터임으로, “에큐메닉”運動을 代表하는 術語되기에 合當치 않은 것이다. 또 事實말하면 “에큐메닉”運動은 各教會들(複數)의 聯合運動이라기보다는, 本是부터 하나인 各의 獨된 教會(單數)의 分裂된 狀態로부터의 還元恢復運動인 것이다.

또 어떤이는 世界的 教會運動이라고 譯할者也 있을것이라. 그러나 世界와 教會 사이에 “的”이란 形容詞를 끼여놓으면, 世界의 意味는 弱化되어 한낱 教會를 修飾하는 形容詞가 되고 말것이다. 世界는 教會의 位置나 提供하는 場所에 不過하는것이 決코 아니요, 其實 教會存在의 根本的인 意義와 其 使命을 밝혀주는 것이다. “하나님이 世上을 이처럼 사랑하사 獨生子를 주셨으니……”(요 3¹⁶). 世上을 爲하여 獨生子를 주신 神께서는 또한 世上위하여 教會를 設定한 것이다. 教會設立의 場所로서의 世界를 太初에 創造한것이 아니고, 墮落된 世界를 滅亡에서 救援키 위하여 教會를 設立한것이다. 이러한 各教 本來의 中心思想을 들어내려는 것이 곧 “에큐메닉”運動인즉 世界와 教會를 並立시켜 世界教會라고 譯하지 않을수 없는 것이다.

其他에도 可能性있는 他譯들이 提出되겠지만은 여기서 多論할 必要가 全然 없는것이고, 다만 筆者가 “에큐메닉”이란 外來語 그대로 使用하는 代身에 “世界教會”라고 譯하게된 內心만을 省察해 줍소서! 하고 要請할뿐이다.

그리고 此 拔萃譯集은 世界教會運動紹介에 第一課에 該當하는것뿐으로서 第二課, 第三課로 繼續하여 紹介文들이 發表되어저기를 嚮望하는바이다.

“此書 讀者諸賢우에 神祝福이 있어저이다! 아멘!”

1957年 1月 1日

서울 南山麓寓居에서

朴 昌 睦

凡 例

- (1) ㄱ = 크리스토, 따라서 ㄴ人 ㄱ敎(基督이란 漢字를 쓰지 않는다).
神 = 하나님. 그러나 讀法은 “신”, 이아니요 “하나님”.
聖父는 “아버지” 他는 “아버지”, 聖子는 “아달” 他는 “아들”.
以上三語가 聖書本文內인 경우에는 한글로 “크리스토”, “하나님”, “아버지”로 各各 쓴다.
- (2) 英語發音은 아래와같이 表示한다.
f = ㅍ, p = ㅍ, l = ㄹ (로바침에는 ㄹ), r = ㄹ (로바침에는 外邊에 位置), th = ㅌ 또는 ㄷ, z = ㅈ 等等: 例 = fire ㅍ이어ㄹ, pull ㅍ, lame ㄹ
임, toil ㄹ, read ㄹ, lead ㄹ, reader ㄹ더ㄹ, thank ㅌ, this
어쓰, zoo ㅈ 等等.
- (3) 欄外註를 廢하기로하고 其代身必要時에는 뒤니여 括弧內에 記入함.
- (4) 人名, 地名等 固有名詞들은 可及的 原音을 따르기로함.
- (5) 句讀法에 注意를 要함

世界教會運動文書拔萃集

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世界教會運動文書

其 一

막카이博士의 “에큐메닉” 講義教案

(Second Term, 1950~51, “Introduction to Ecumenics—The World Mission of the Church”).

* 編者註: 막카이博士(Dr. John A. Mackay)는 現在 美國 푸린스톤神學校校長이며, 또는 世界宣敎協議會會長으로 此運動의 權威者임.

第一部 “에큐메닉스”의 概念 (Section One: The Idea of Ecumenics)

Ⅱ “에큐메닉”이라는 名稱

A. 此名稱의 必須性

1. 새 現實의 出現은 새 名稱을 使用하게 한다.
2. “하나의 世界”(one world), “地球의 統一”(global unity)의 自覺. 例컨대 케이셀링(Keyserling)의 “Ecumenical organism”, “Ecumenical era”.
3. 世界宣敎團體로써의 敎會의 現實은 此名稱으로 指示할수 밖에 없게 되었다.

B. 此名稱의 語學的規定

1. 此名稱의 語源

- a) οἶκος, 居住(a dwelling).
- b) οἰκέω, [他] 居住하다(inhabit), [自] 居住하다(to dwell).
- c) οἱ κοινευμένοι, “居住하는地上”(The inhabited earth)이라는 말의 意味가잇게 되었다. 헬나世界는 野蠻人의 世界와 區別하였다. 이와 같이 로마人世界라는 말이 成立되게 되었다(물 2¹). 로마皇帝를 *κύριος τῆς οἰκουμένης*, “居住地上의 主”라고 呼稱하였다.

d) τὰ οἰκουμένηκα, “全世界에게 屬하는것들”.

2. 此名稱의 歷史

教會大會議들은 各各 οἰκουμένηκος라고 불너워졌다. 콘스탄티노플의 大主教는 ὁ οἰκουμένηκος라는 稱號를 取하였다. 卽 “世界的인분”(The Ecumenical One)이라는 뜻이다. 이 名稱은 드피어 敎皇에게만 專用되게 되었다. 이 術語가 世界的인 意味, “一般的”(General), “世界的”(World Wide)이란 말도 처음써여지기는 1607年이었다.

3. 此名稱의 20世紀使用.

- ① 1900年 美國 뉴·욕에 開催되었던 “宣敎會議”(Missionary Conference)를 “世界的會議”(Ecumenical Conference)라고 불렀다.
- ② 케이셀닝伯에 依하여 “世界的”(World wide), “全人類에 効及되는”(affecting all mankind)의 意味로 使用되었다.
- ③ 모든 敎派分派의 忠誠을 超越하여 “世界的 人”(Ecumenical Christian)이라고 할수 있다.
- ④ 1937年 옥스포드會議에 있어서 “世界的範圍의 人敎聯合”(Xnunity on a world wide)이란 意味의 말은, 國際的(International)이란 말과 區別하여 “世界的”(Ecumenical)이란 말을 使用하기 始作하여 이런 意味로 至今에 이르게 되었다.
- ⑤ 此講義에 있어서는 宣敎의 概念(Missionary sense)에 있어서의 敎會의 世界的擴張; 敎會의 概念(Ecclesiastical sense)에 있어서의 敎會의 內的 統一과 調和一致; 이 두 意味를 併合한것으로 取扱하러 한다.

第二部 敎會의 聖經의 根據와 背景

[拔萃者註] 以下 “敎會”는 世界的單一敎會, “敎會들”은 諸敎派로 分立된 支敎會들을 指示함이다. 卽 單數複數에 注意를 要함.

Ⅱ 神目的 道具로써의 人敎會

1. 神께서는 “交友”(fellowship)를 願하시며, 사람의 聖團體建設을 目的하시기 때문에, 人類生活과 宇宙를 볼때 한 機械나 共同墓地 或 孤兒

園으로 보지않고 “家庭”으로 보시는 것이다.

6. 教會는 神榮光의 道具로서의 歷史上 役割을 遂行함으로 因하여 至今에 있어서나, 또는 神目的이 完成되는 歷史以上時에 있어서, 神, 神의 品性及 神目的을 理解함에 最上의 仲介體가 될것이다.

第三部 X教會의 作用.

I 教會의 禮拜作用

II 教會의 豫言者作用

A. “豫言”의 意味

1. 豫言者는 神爲하여 사람에게 말한다. “豫言”(prophecy)은 “豫告”(prediction) 以上이다.

3. “神言”(The Word of God)이라함은 두가지것을 意味한다.

(1) “神의 永遠한 말씀” 或은 “福音”.

(2) “神의 現代的 말씀”, 現下의 事件들의 眞相을 밝히여 現下의 複雜多端狀態中에서 引導하기 爲하여서의, 聖經을 解釋함으로써의, 教會를 通한 神으로부터의 傳言(message)을 말함이다.

D. 現下人間狀態. “이때를 分辨”할 教會의 責任(12⁵⁸).

1. 外界의 統一의 地球의 成就

a) 世界는 外界의 意味에 있어서 하나이되어졌다.

c) 世界의 外界의 統一에 依하여 造成된 新狀態의 靈의 重大性

2. 靈의 不統一의 地球의 悲劇

3. 資本主義 共產主義의 宗教的 性格

4. 現下世界에 있어서 共產主義出現으로 因하여 生起여진 反響들

a) 人間爲한 唯一의 安全保障은 正義에 立脚한 安全保障뿐이다. 卽 神과人 及 人과人 相互間의 正當한 關係에 立脚한 安全保障이다.

d) 挑戰해오는 共產主義에 對하여 X教會는 以下數項으로 答하여야 될것이다.

(1) X의 能力으로 人을 變케하는 革命的任務에 貢獻함.

(2) 人類福利를 爲한 眞은 關心.

(3) 全世界를 통하여 福音傳道主義의 連帶性.

(4) X의 勝利를 즐겁게 確信함.

- c. 現代의 文化的混沌, 맑스主義-共產主義의 大量 集團의思想體系 이와함께 全世界를 통하여서의 X教會가 X敎信仰에 對한 보다 知性的이고 共通的인 理解를 할 必要가잇음으로, 神學的인 關心을 보다깊게 할 必要가 잇게되며, “世界敎會神學”(Ecumenical theology) 같은것이 잇기를 바라게 되었다.

II 敎會의 宣敎作用

B. 敎會의 宣敎責任의 聖經的 根據.

1. 聖經의 一般的敎訓——예수 X안에서의 神의 救贖目的과 能力의 知識을, X敎會團體境界線을 넘어서 모두에게 傳達하기위해서 사람과 金錢의 全資源을 神前에 獻納함이 X敎會의 作用이다. 이리하여 모든 사람에게는 그가 살고잇는 그곳에서 예수 X內信仰을 갖일수잇는 機會가 주어질 것이며, 全般的敎會(the Church Universal)의 交友(fellowship)에 잇어서 彼等이 神과 또는 人間相互間에 和解가 成立되기 위하여 彼等の 自己中心主義와 罪性에서 X에依하여 解放되여질것이다.

2. 聖經의 特殊敎訓

a) 이스라엘의 歷史的 作用은 世界를 祝福함이다(創 22¹⁸).

b) 이스라엘人의 禮拜의 坐所인 聖殿의 最高作用은 砂漠에 꽃이피게하며 “死海”의 死를 이기게하는 泉水를 너르킴이라(겔 43¹, 47¹⁻¹²).

c) 이스라엘의 神의 最高의 聖像은 모든 代表的 國家들과 民族들의 各個人들의 이름들을 시온의 아들들과 딸들 처럼 헤아려 名簿에 登錄하고잇는 形像이다(詩 87).

d) 예수께서는 其弟子들에게 “따끝까지”傳道하여(行 1⁸) 모든 民族들노 弟子를 만들나!(마 23¹⁰⁻²⁰)고 하셨다.

e) X敎會안에 잇어서 또는 通하여 神의 偉大한 和解의 計劃은 始作되였고 完遂될것이다(엡 1-3).

D. 예수 그리스도의 靈은 受肉시킬 教會의 責任.

Ⅲ 教會의 社會的作用(The Church's Communal Function:)

그리스도의 뜻에 合하는 模範의인 團體가 될것이다.

A. 그리스도인兄弟向한 사랑, 第十一誠命과 聖徒의 交際, 그리스도인 團體는 以下諸點에 있어서 模範이 되어야한다.

2. 그리스도인交友(fellowship)의 限界

a) 種族差別超越할것이다. 유대인과 異邦人사이에 버금났든 歷史的 事實은 모든 種族衝突의 原型이다.

b) 社會的及 文化的 差別을 超越할 것이다.

c) 教派의差別을 超越할것이다.

B. 모든 사람 向한 사랑.

C. 教會內相互關聯問題.

1. 新教內相互關聯問題.

a) 古典의 프로테스탄트 教會(Classical Protestantism) = 改革時 教會들

(1) 英國聖公會(Anglican Churches) —— 仲保的(Mediating) 見解

(2) 루터교 教會(Lutheran Churches) —— 聖所的(Sanctuary) 見解

(3) 改革 教會(Reformed Churches) —— 方便的(Instrumental) 見解

b) 急進的(Radical) 프로테스탄트 教會

(1) 侵禮 教會 —— “集會된”(gathered) 教會 —— 壯年洗禮

(2) 會衆 教會 —— “集會된” 教會 —— 幼兒洗禮

(3) 監理 教會 —— 聖靈의 “聖化事業”

(4) 퀵커교 —— “內的光明”(Inner Light)의 實在

(5) 宗敎 團體들

c) 宣敎的 프로테스탄트 教會.

宣敎運動의 結果로써의 “後進 教會들”(Younger Churches).

d) 教會의 “敎會”型和 “敎派”型.

2. 世界 教會運動(The Ecumenical Movement:)

宣敎擴張及 ㄱ敎 統一

a) 世界敎會運動의 目標(Ecumenical Goal;) = 福音主義的 公敎會性(Evangelical Catholicity). 이것은 에큐메니칼, 或은 “世界的 統一”을 意味하는것으로써 예수 ㄱ와 其福音에 全의忠誠하며 “ㄱ 잇는 곳에 敎會는있다”는 原則에 基礎하는 것이다. 이것은 敎派 構造의 形式統一이나, 一個 上位敎會이나 또는 中央集權의 行政을 包含하는것이 아니다.

b) 新敎와 舊敎와의 關係

(1) 舊敎의 公敎會性(Roman Catholicity) = 에큐메니칼 或은 世界的 統一體의 形式이기는다나 單一敎會構成體 又は 中央集權의 行政體의 單一權威에 忠誠한다.

(2) 舊敎의 敎會觀은 制度上 秩序의 絕對形式을 갖인 敎會이다. 그리하여 此는 “敎權主義”(Clericalism)로 인도하여 其結果 社會와 國家를 支配하려고 企圖하고 있다.

(3) 新敎는 聖經的, 神學的及 歷史的見地에서 舊敎의 主張을 拒否한다. 新敎는 規約上差異를 그대로두고서, 積極的으로 福音傳道의 公敎會性에 힘쓸지며, ㄱ의 마음을 갖이고서 一致하는 方法으로써, 舊敎가 世俗秩序支配하기위한 世俗的方法使用함을 배우지 아니하면 아니 될것이다.

c) 新敎와 東方正統敎會(Eastern Orthodox Church)와의 關係

(1) 14分派로 헤이는 東方正統敎會는 其 遺傳과 性格에잇어서 神祕的이다. 그리고 彼等은 歷史的으로보아 敎會를 國家下位에 두려는 傾向을 보여주고있다.

其 二

世界教會協議會 第一回 總會紹介書

“人間無秩序와 神意圖”(Man's Disorder and God's Design) = 四卷分冊을 合冊하여 發行한것임.

I 全卷의 紹介

(1) 全卷의 序言(General Preface) (xi—xiii面).

이 책은 1948年8月22~9月4日 荷蘭, 암스터담에 開催된 第一回世界教會 協議會總會(The First Assembly of the World Council of Churches)를 爲한 準備書로 記錄되여진것이다.

主題 = “人間無秩序와 神意圖”

四局面:

1. 神意圖內的 世界教會(The Universal Church in God's Design).
2. 神意圖對한 教會의 證據(The Church's Witness to God's Design).
3. 教會와, 社會의 無秩序(The Church and the Disorder of Society).
4. 教會와, 國際無秩序(The Church and the International Disorder).

世界教會의 思考의 進行發展은 其自體가 임이 教育的及 靈感的 價値를 갖이게 한다.

以下 陳述하는바 의 모든 研究는 從前事業——過去 20年의 世界教會의 會議의 連續——特히 1937年에 “教會, 社會及國家”(Church, Community and State)를 討議한 옥스포르드會議(the Oxford Conference)에 基礎하였다.

이 책은 7教 全體에 有益한것이 될것이다.

(2) 總緒論(General Introduction) (5—6面).

人間의 無秩序狀態는 現代 世界生活各方面에잇어서 不可避의으로 露呈되고있다. 이것은 單純히 最近 戰爭의 結果라고만 생각할수는 없다. 戰前에 임이 文明의 病態는 甚히 惡化되여잇었다. 그런데 至今에 잇어서는 무엇보다도 가장 무서운것이 添加되게 되었으니 即 人間이 原子力을 主管하게됨에 人類와 其業蹟들이 全滅當하는 前影이 비최이게 되었다는것이다.

教會의 責任. 이것은 教會의 聖使命의 再發見이요, 同時에 教會自體의 軟弱性의 再發見이다. 人間의 深刻한 要求는 靈的再生이다. 世界의 深刻한 要求는 共同社會(Community)이다. 教會의 첫째 任務은 世界를 定罪함이 아니요, 告白이요, 悔悟이다.

우리의 唯一希望은, 神意圖에, 世界와 教會를 爲한 神意圖에 놓여잇을 뿐이다.

神意圖는, X 안에서 神行爲로 들어나는바의, 人間及 國家를 爲한 聖目的이다. X 안에 잇어서 人間社會의 秩序維持를 爲하여서의 神意圖도 또한 나타난 것이다.

教會들이 世界에 對하여 仲介役割을 하기위하여서는, 神意圖의 불빛 아래에 人間의 無秩序를 認識하려하지아니해서는 아니된다.

—研究委員會議長(Chairman of the Study Department Commission)

유니온神學校長(President of the Union Theological Seminary)

반·듀센(Henry P. Van Dusen) 記

Ⅰ 第一卷 紹介 = “神意圖內的 世界教會”

(1) 第一分科委紹介——現代世界內教會(13—16面)

아모 所望없는 우리世대에 잇어서 唯一의 所望은 X教會에 남아잇는 것이다. 이것이 이總會를 爲하게하는 理由가 되는것이다.

政治的 經濟的으로 一大鬭爭이 展開되고잇는 이때에잇어서 X敎의 證據는 또다시 갈니여것다. 共產主義에 當着되어 X敎團體들은 矛盾되는 發聲들을 하며 或은 조심스러운 沈默을 지키고있다.

神께서는 歷史內에 行爲하시며, 그리고 教會는 歷史의 意味를 살니고잇는 其 줄거리를 부들고잇는것이다.

近年 여러나라들에 잇어서의 “X敎抵抗”(Christian resistance)件에 對하여서는 두가지로 볼수있다. 어떤이에게 잇어서는 “X敎抵抗”이라는것은, 다른나라들內에서의 侵略者 “나치즘”에 抵抗함에 잇어서뿐만 아니라 또한 또잇취 自國內에 너러나 퍼지고잇는 맑스主義에 抵抗함에잇어서도 組織體인 X敎는 豫想外的 反撥力과 擔大性을 發揮한것뿐만 아니라 보여질것이다.

“ χ 教抵抗”은 “ χ 教更新”(Christian renewal)을 意味하고 있다. 우리는 이 更新을 爲한 聖靈의 役事를 믿는 것이다.

우리는 神께서는 其選民들의 “更新”과 “統一”(Unity)을 위하여 그 안에서 役事하시고 계신다는 것을 主張한다.

우리는 教會에 所屬한다. 그러나 教會가 우리에게 所屬되는 것은 아니다. 人間의 唯一의 所望은 神愛에 달너있고, 또 人間이 神愛에 應答하는 其場所가 바로 教會이기 때문에 世界의 所望은 教會에 있다고 우리는 主張하는 것이다.

(2) W. C. C.의 重大性——빗서르트·후프트(W. A. Visser't Hooft) 記(177—195面).

① 緒論(Introduction):

W. C. C. (世界教會協會)의 企劃은 1937년에 胚胎되었다.

W. C. C.가 代表하는바 教會들의 相互關聯性的 形態는 教會史上 新局面이다.

勿論 協議會(Council, 拔萃者註: W. C. C.를 指示함)는 一種의 特殊的 教會觀(ecclesiology)를 採擇할 수 없다.

임이 1935年 뵘호오퍼(Dietrich Bonhoeffer)은 世界教會運動을 警告하였다.

至今 드리어 新教(Protestant), 聖公會(Anglican) 及 正教會(Orthodox)教會들은 共通된 소래로 말할수있게 되었다.

現代 大事件들에 對하여 χ 教證據를 宣布함에 있어서 此協議會가 其代表的인 事務의 性格을 갖이고서 한 眞正指導를 恒常 줄수있는가? 를 疑訝하는 이들도 있다. 또 어떤이들은 其反對가 되지 않을가? 또는 協議會가 中央集權行政體가 되어 教會들이 받아들일너고 하지않는바의 事項들을 彼等の 同議없이 決定하는 犯過를 하지 않을가? 甚하여서는 支教會들을 支配하여 보려는 한 上位教會(a super-church)가 되지 않을가? 겁내고 있다.

② 背景(Background):——世界教會運動發展瞥見

스톡홀름(Stockholm)과 로잔느(Lausanne) 世界教會會議들. 스톡홀름

議는 其 “傳言”(Message)에 있어서 말하기를——“우리는 새삼스럽게 共通信仰을 들어섰으며 또는 7의 教會의 統一을 前에없이 經驗하였다”——고 하였다. 또한 2會議——7教統一을 成就하거나 宣言하려는 것이 아니고 다만 再結合의 展望을 研究하려는 것이 此會議의 意圖였다. 此會議은 滿場一致로 “世界向한 教會의 傳言”을 採擇하였는데 이것은 福音의 主內容들의 聲明書로써 널리 公布되어졌다.

이와같이 이러한 二重性(dualism)은 世界教會運動의 特性으로 남아 있다. 또 때로는 此는 統一方途 準備하기 위한 教會들의 한 代行機關으로 自身을 說明하고 있다. 또 어떤 때는 此는 임이 成就된 統一을 宣言하는 한 機關처럼 行하였다. 이것이 옥스포드(Oxford)와 에딘버그(Edinburgh)會議에 있어서 보다 分明하게 들어났다.

옥스포드會議은 其傳言에 있어서 “神은 그의 教會通하여 偉대한 일을 하셨다”고 宣言하였다.

世界教會運動은 보다 決定的 態勢를 갖이게 되었다. 우리가 言及한바의 二重性도 보다 明白한 것이 되었다. 왜냐하면 한便으로, 協議會의 造成은, 教會分派들이 形成된 以後 처음으로 直接的이고 公的으로 教會들을 代表하는바의 永久的인 團體라는 것을 意味하고 있는 것이다. 그러나 또 다른 便으로는, 提出된 憲法을 보아서 協議會는 어떤 意味로써든지 上位教會는 아니라는 것이 充分하게 밝혀진 것이다. 憲法은 말하기를——“世界協議會는 教會들을 [制約하려는] 法律制定을 아니할 것이다”——하였다.

◎世界協議會臨時委員會가 1947年4월에 發布한 聲明書(省略).

③ 世界協議會는 이런 것이 아니다(What the W.C. is not):

두 개의 相異한 角度에서 世界協議會를 考察할 수 있다. 此名稱에 있어서 “教會들”(Churches)과 “協議會”(Council), 이 두 중 하나에 重點을 둘 수 있는 것이다. 前者우에 重點을 둘 때에는 教會의 統一, 이러한 統一이 임이 存在하여 있으니만큼, 그것을 示威하며 또 効果있게 만드는 한 團體라는 概念에 到達하는 것이다. 後者우에 重點을 둘 때에는 統一위해 役專하는 하나, 그러나 其自體가 世界教會(the Church Universal)의 한 構成體인 것처럼 말하며 行하는 것은 아니라는 概念에 到達하는 것이다. 前者인

境遇에 있어서는 世界協議會는 其自體가 教會이다. 勿論 좀더 定義를 내려야할 必要가 있는 意味로써의 教會이긴 하지만서도 말이다. 後者인 境遇에 있어서는 世界協議會는 其自體가 “教會”(the Church)를 代表함이 없이 教會들을 접하는바의 한協會(association)인것이다. 結局에 있어서 協議會에 對한 이들 二個의 見解中 어느것도 眞相을 把握한것이 아니라는 것이 分明한것이다. 만일에 어느 누구가 聖經으로 도라가서 世界協議會內에서 教會들이 갖는바의 交友(fellowship)와 使徒行傳及 書信들에서 보는 交友(코이노니아, *κοινωνία*)와를 相互 比較하여 본다면, 그 交友의 根本的인 要素가, 即 充分한 共同的證據와 充分한 聖禮生活內分添이 오늘날에는 缺하여 있음을 發見할것이다. 우리의 統一은 事實上에 있어서 聖經에서 보는바와같은 統一은 아닐것이다. 教會들이 神言으로의 한새로운 길로 들어서기까지에는, 教會들이 自身들의 病들을 發見하기까지에는, 新約教會의 特性이 되어있는 傳道와 證據의 明瞭性과 確實性과같은것을 教會가 發見할때까지에는, 教會들이 참으로 “教會가되어지는中”에 있으며, 各自가 悔改하기까지에 이르러까지에는 眞正으로 “하나의 거룩한 教會”(Una Sancta)를 代表한다는일은 있을수없는것이다. 神攝理下에 이런일들이 生起여지는 表蹟들이 없는것도아니다. 그러나 우리는 아직도 秋收期까지에는 멀니 떠러져 있는것이다.

그러면 世界協議會는 一個機關인가? 만일에 이것이 “하나의 거룩한 教會”의 可見的代表로 考察할수 없다면 이것은 一個의 人造機關이라고 考察하지 않을수 없다. 共同的信仰對한 우리의 證據는 世界에對하여서의 우리의 第一되는 急先務이라는것을, 그리고 이러한 證據가 없이는 “生活과 專業”에 있어서의 우리의 統一이라는것은 無能하다는것을 우리는 알게 되었다.

協議會의 獨特한 目的은 共通研究(Common study)의 培養이다. 世界教會의 水準(an ecumenical level)으로 研究함은 이時代의 가장 큰 要求中의 하나이다. 信仰의 決定을 위한 研究, 이것이 忘却되었을때에는 研究는 危險物까지 되어질것이다. 왜냐하면 決定이 없는 研究는 教會위한 神學이라기보다는 神學위한 神學을 培養하기 때문이다.

世界協議會는 여러團體들의 聯盟, 卽 各自은 各自의 主權을 嫉妬心으로 看守하고있는바의 그런 聯盟으로 滿足할수 없다.

世界協議會는 單純이 이것이 一個教會들의 協議會이라는 理由下에 한낱 機關에 不過한것이 될수없다.

④ 世界協議會는 이런것이다(What then is the W.C. ?).

協議會는 教會들로부터 教會를 지어낼수없다. 그렇다고 이것은 教會들中 教會가 自體를 確證하며 表現할때에 한낱 傍觀者가 될수도 없다. 이것이 協議會 全體를 支配하는바의 進退兩難點(dilemma)이다. 神이시오, 救主되시는 살어계시는 ٪뿐만이 우리가 追求하는바의 統一을 創造할수있는것이다.

世界協議會는 統一教會를 代表하는것처럼 假裝해서는 決코 아니된다. 그러나 神의 기뻐하심이라면, 이것안에 있어서 또는 이것을 通하여 주어진 統一教會의 前味가 되는 團體(the body)가 될것이며 또는 그렇게 主張하여야 될것이다. 協議會는 其自體가 어떠한 權威라도 主張하지 않는다. 그러나 이것이 神意中에 忽然히 聖靈의 한機關으로써의 確固한 權威를 取하게될것을 들어내어야 될것이다.

⑤ 世界協議會의 證據

우리가 임이 본바와같이 世界協議會는 教會들의 聯合(union)이아니다. 同盟體(federal)인 聯合은 더욱아니다. 이것은 特殊目的을 爲한, 그리고 嚴格히 制約된 權威를 갖인 한 協議會(council)에 不過한다.

왜냐하면 此協議會任員들 各自은 어느곳 어느特定教會들의 任員도되는 教會人들이다. 彼等中 어느하나도 “教派教會를 超越해있다고 言明하는 사람”(supra confessional person)이 아니다. 彼等の 各自은 協議會의 代表的 發言이라기보다는 協議會內의 一個 發言을 代表하는것이다(Every one of them represents a voice in the Council rather than the the voice of the Council). 한개의 眞正異蹟이다! 強制化되어질 어느것이 아니고 受納되어질 어느것이다.

⑥ 世界協議會會員의 連關性(Implication of W.C. Membership).

世界協議會에 加擔함은 眞正 ٪教會의 根本的이오 必須的인 特性에

關하여 相對性 原理의 態度를 意味함이 아니다. 그러나 此協議會에 會員 되는 各自教會는 적어도 此協議會內 姉妹教會들에 있어서 베스티지아·익클레시아에(vestigia ecclesiae), 卽 어떤 意味에 있어서 彼等中에도 그리스 教會가 存在하고 있으며, 그리고 教會의 主께서는 彼等 生活中에 役事하시고 계신다는 事實을 認識하여야 될 것이라 는 것을 意味하는 것이다.

⑦ 制度이나? 或은 運動이나? (Institution or Movement?)

聖靈의 運動들이 眞正한 靈的 能力이 없이 官僚主義的 機關들로 結果 되어진 例들이 教會史에 가득차 있다. 此協議會의 政治體들이 彼等の 教會들에 依하여 直接的으로 選擇된 男女人士들로 構成되어 있다는 것이 分明하게 있는 동안에, 協議會는 “非公務的”(“unofficial”)部分(quarters)에서부터 協議會로 오는바의 奉仕와 獻金과 乃至는 批判까지도 可及的 利用할 것이라 는 것은 協議會生活의 健全한 發展을 爲하여, 바래는 程度에 멈출 것이 아니라, 分明히 必須的인 일이다.

(3) 第一分科委報告—神意圖內 世界教會(204—210面).

總會가 接受하였고, 教會들이 深甚한 考察을 하며 行動으로 옮겨 주기를 推薦함.

① 우리들에게 주어진 統一(Our Given Unity):

② 우리들의 最深刻한 差異點(Our Deepest Difference):

③ 共通信仰들과 共通事件들(Common Beliefs and Common Problems):

A. 우리는 모다, 教會는 世界救援을 위하여 人類에게 주어진 神의 선물이라는 것을; 예수 그리스도內 神의 救援하시는 行爲들이 教會를 存在케 하였다는 것을; 教會는 聖靈의 臨在와 能力을 通하여 歷史를 一貫하여 存續한다는 것을 믿는다.

B. 教會는 神을 神聖으로 禮拜하며, 各人生(creature)에게 福音을 傳播할 召命(vocation)이 있다는 것을 우리는 믿는다.

④ 우리들의 差異性을 지닌채의 統一(The Unity in Our Difference):

⑤ 教會의 榮光과 教會들의 부끄러움(The Glory of the Church and the Shame of the Churches):

教會의 榮光은 全的으로 教會의 主님 안에 있다. 近年에 이르러 “十字

架아래의 教會”라는 것이 어떤 것이 될 것인가? 를 再發見하는 일은 多數 人同胞들에게 주어진 命題가 되어진 것이다. 여기에서 彼等은 새로운 生活을 發見하였으며, 聖經을, 살아있는 時代的인 冊으로 發見하였으며, 彼等 信仰의 잘된 告白을 作成하였으며, 그리고 數 많은 卑賤한 人의 聖忍中에 教會가 살게 되어있음을 보았든 것이다.

分裂된 教會들 안에 있어서, 남을 사랑하며 奉仕하기에 우리 自身들을 잊어버리기까지 너르는 代身에, 우리 自身들의 일단 보살피면서 우리의 内部事件들만 갖고 先入主見의으로 살아가는 것은 實로 부끄러운 일이다. 우리의 教會들은, 敎職과 平信徒들을 莫論하고, 산會衆 living congregation)의 모든 權利들을 強化하며, 人의 몸안에서의 敎聯及 人民의 共通의 生活을 分參시키는 代身에, 넘어도 敎聯官制에 依하여 支配되고 있다.

⑥ 世界教會協議會(The W. C. C.):

우리主 예수 人 안에 있어서 우리서로의 教會들의 責任을 우리는 임이 認識하였기 때문에 世界教會協議會는 存在하게 된 것이다. 한主와 한몸이 있을 뿐이다. 그럼으로 우리는 現在 分裂된 대로 滿足해 있을 수 없다.

Ⅱ 第二卷紹介=神意圖對한 教會의 證據

(1) 教會의 任務(The Church's Commission)——序言(13面)

此卷은 現代福音傳道의 研究를 紹介하는 것 以外 다른 것이 아니다.

福音은 사람들을 끌어들이며 變化시키는 網적부더의 其能力을 잃어버리지 않았다. 東과 西에 있어서의 福音傳播의 問題들은 根本的으로 보아 같은 것이다.

(2) 第二分科委報告=神意圖對한 教會의 證據(212-218面)

總會가 滿場一致로 接受하였고, 教會들이 深甚한 考察을 하며 行動으로 옮겨주기를 推薦함.

① 神의 目的:——은 神子 예수 人 안에서 모든 사람이 神當身과 또는 相互間에 和解식힘이다.

② 現狀態:——社會的及 政治的 轉換(conversion)이 어대든지 激動 rage)

되고있다.

信仰이라는 말은 한 새로운 意味를 갖이게 되었다(The Word faith has acquired a new context).

기독교信仰에 對한 하나의 엄청난게 무서운 障害物은, 기독교信仰이 임이 지나간 過去의 한 歷史的 局面에 決定的으로 所屬되어있다는 信念이다.

그래서 教會는 世界를 본다. 世界가 教會를 바라볼때에 무엇을 보고 있으며 或은 보고있다고 생각하느냐?

그러나 教會는, 예수 그리스도를 其實在대로 사람에게 나타내는 일에 失敗하였음을 깊이 뉘우치며 부끄러워할것이 要請되어졌다. 그럼에도 不拘하고 教會는 依然히 神의 教會이여서, 教會안에서 아니 教會안에서뿐 神께서는 當身을 들어내시며 예수 그리스도內 神敎蹟을 들어내시기를 기뻐하시는바, 그리스도안에서 아니 그리스도안에서뿐 人類生活의 蘇生은 可能한 것이다.

神께서 高喊쳐 말씀하시기를——“오라! 함께 議論하자!”(사 1¹⁸)——고 한것은 곧 教會인것이다.

③ 現代에 있어서의 教會의 任務:——는 福音에 忠實하며 教會로써의 本性格을 보다 充分히 들어 받는다.

A. 禮拜와 證據:

어떤사람이 其民族과 皮膚色으로 因하여 기독교禮拜場所에서 除外되어야된다는것은 참을수없는 일이다.

B. 世界內神民

C. 世界教會의 概念(The Ecumenical Sense):

④ 宣敎及 福音傳道의 戰略(Strategy):

A. 平信徒事業及 證據:

B. 福音傳道內協力

C. 分派의 問題:

⑤ “至今이 곧 이일할 그때다”(Now is the Accepted Time):

Ⅲ 第三卷紹介 = 教會와 社會無秩序

(1) “美國內狀態” The Situation in U. S. A. — 너버너(Reinhold Niebuhr) 記 (80—82面)

原則적으로 유물 과 같다. 그러나 캐나다 와 美國을 包含하여서의 北 아메리카人の 生活은 어떤 틀어난 點들에잇에서 유물과 다르다. 其 가장 重要한 差異點은, 初期古典의 自由主義(older classical liberalism)의 敎理들이 유물에서보다 더 强하게 政治及 經濟理論에 굳어져 있다는 것이다.

유물人生活로 부터 뚜렷하게 區別되는바의 아메리카人の 思想及 生活內 强한 自由人的傾向들은, 大多數의 原因들에 依하였을 것인바 이들中 적은 數만이 言及할 價値가 있을뿐이다.

彼等은, 유물에 잇어서 現代自由社會의 背景이 되어지는바의 封建的土地分配制度(feudal agrarian)와 보다 有機的인 共同體됨을 모르는 사람들이다. 따라서 彼等은 經濟生活을 支配할 한强한 政治及 道德의 必要性을 말하는 中世紀의 政治論들을 또한 모르는 者들이다. 이리하여 유물안에서보다 더 濃度의 形式을갖인 古典의自由主義가 아메리카 에 온것이다.

아메리카의 富는 一部分으로는 自然資源의 豊盛에 由來하였고 又 一部分으로는 大陸領域內에 잇어서의 國家貿易의 牆壁이라는 것이 아모 關係없는바에서 由來하였다. 또한 이것은 아메리카人들이 發展식힌바의 特殊技術의 効用性에 由來했다고도 할수있다. 即 所謂 “自由企業”(free-enterprise)이라는 것이다.

高度의 社會的自由及 均等性에 아메리카人生活은 特殊한 것이다.

(2) 그리 먼至수은(And Now?): 뵤룬너(Emil Brunner)記(176—180面)

두 뚜렷한 特徵들이 퍼지며 相互密接한 關係를 갖이게되는바, 即——, 社會라는 機械의 一箇齒車에 不過하게스리 人間格體의 價値가 減少되어진것과 有機的인 共同體生活이 들어집이다.

物質的 經濟的 要素들의 優勢와 靈的實在들의 等閑視.

한便으로는 低下되는 貧窮과 奴隸然한 狀態, 또 다른便으로는 富와 權力의 盲目的인 集積, 此兩者間 對照의 持續 乃至는 强調됨.

아시아及 아푸리카 內 西方資本家 帝國主義에 依하여 脅迫을받아 結果 될바의 自然的 共同體生活의 破壞와 人口中個人生活의 退步.

全體主義의 危險은, 만일 이것이 單純히 民主主義의 形式의 政府에 反對하는바의 政治的 獨裁主義에 不過한 것이었다면, 그러케도 壓倒的이 되지 않았을 것이다. 全體主義는 獨裁主義 以上の 有毒性을 갖인 무엇이다.

工藝(techniss)가 眞正 邪惡의 原因(cause)은 '아니나, 그러나 적어도 部分的으로 邪惡의 結果(effect)는 된다. 지내간 二百年間의 工藝의 革命은 工藝의 人間을, 其原因은 아니지만서도, 產出하였다.

勞働者世界의 大部分이 教會對한 信賴性을 喪失하였다는 때는 노상 當然한 理由가 없는 것이 아니다. 왜냐하면 教會는 資本主義的인 卍조아(資本家) 社會와 或은 略奪的인 帝國主義와 妥協하였기 때문이다.

文明世界內의 工業化가 社會生活을 變革하는 危機에 處하여서 教會는 무엇이 되어가는지를 覺醒치 못하였고, 따라서 其結果로는, 가난한 者들에게 한 福音을 傳播한 사람들이 期待하는 바로 그것과 같은 바의, 도움되는 말을 하며 또는 도움될 行爲를 할 수가 없었다는 判決을 우리 人들은 首肯하여야 될 것이다.

무엇보다도 組職된 人教는 한가지 根本的인 일에 失敗하였고 또 如前히 失敗하고 있는바——即, 무엇이 眞正 兄弟性이며 共同體인가를 活模範으로 世界에 보여주는 일에 있어서, 近代社會의 들어난 指導者들中에서, 우리는 매우 僅少한 教會人을 發見한다.

무엇이 社會를 위한 神意가 될것으로 우리 人들은 믿는가? 教會는 지내날의 最善狀態로 있을때에 眞正 共同生活體의 先驅者였고 國家들의 意識(良心)이 되었으므로 다시한번 도라가지 않으면 아니될 것이다.

아무리하여도 教會가 언제든지 또는 어떠한 境遇에 있어서든지 반듯이 하여야 할 한가지 일, 그리고 決코 잘못되는 일이될수없는 일은 곧 教會自體가 眞正共同體가 되는 일이다. 이것없이 모든 宣布와 社會的 行爲들은 헛되게 될 것이다.

우리가 우리의 心魂깊이 믿어야 될 必要가 있는것은, 神께서는 人間力總集合體보다 더 偉大하며, 靈의 生活은 事物들의 技術的 通達보다도 더 眞正한 것이며, 그리고 사랑은 末世에 나르기까지 勢力보다 더 強하다는 것이다.

(3) 第三分科委報告—教會와 社會의 無秩序(189—197面)

① 社會의 無秩序:

社會의 無秩序의 根本的인 原因은, 神에 對한 彼等의 責任이 어떤 地上 共同體에 忠誠을 하거나 世上權力에 順從하는것 以上이며 其 우에 位置한 다는 事實을, 考察하며 容認하기를 拒否한 것이다.

神國은 7안에 確固하게 設立되어졌고 또 人間의 全的 失敗에도 不拘하고 神行爲에 依하여 將來할 것이다.

두개의 主要因들이 우리時代의 危機 作成에 寄與하였다.

1. 巨大한 權力集中:—經濟를 主로써는 資本主義下에, 그리고 經濟及 政治 兩者 아울러써는 共產主義下에 成立이 되어 있다.
2. 社會는 事實上 工藝에 依하여 支配되어있는 이만큼 從前보다 더한층 自然體內에 있는 한 勢力에 依하여 支配當하고 있다. 社會가 사람으로 自然을 보다 잘 利用할수 있게하는 限, 社會는 破壞의 可能性을 지니고있는 것이다. 社會는 사람으로 神이 彼等에게 주신 선물인 土地와 他 自然資源들을 濫用하게스리 強調하는 傾向이 있다.

7教會는 現下에 있어서 工藝技術의 社會內에 있어서, 사람으로보다 充分한 個性生活를 達成하게스리 도와줄 緊急한 責任이 있다.

② 經濟及 政治組織:

週期的인 “인플레이”(inflation, 通貨膨脹) 或은 不景氣에 依하여 絶對多數의 人民이 不安全, 굶주림 及 屈辱에로 내여마긴 狀態에 있다는것은 참을수 없는 일이다.

7敎의 人間理解에 빛의 여보아 우리는 아모리 하여도 社會化主張者들에게, 財產制度가 人間性 墮落의 原因은 아니라고 말하지않을수 없다. 이와 同時에 現存財產制度 辯護者들에게도, 所有權이란 無條件의 이 아니니, 故로 所有는 公義가 要求하는대로에 一致하게스리 保存되며 收集되며 分配되어야 될것이라고 말하지 않을수 없는 것이다.

社會를 附着性이 있고 目的性이 있게 秩序를 세우는 일이 至今에 있어서 가장 主要事項이 되었다.

㉑ 責任社會(The Responsible Society):

사람이 國家위하여 지어진것이 아니고 國家가 사람위하여 지어진것이다. 사람이 生産위하여 있는것이아니고 生産이 사람위해 있는것이다.

그럼으로 우리는:

1. 教會의 主님과 人類爲한 當身の 意圖를 教會가 證據할 自由를 制限하려는 어떠한 計劃도, 또는 人間이 神에게 服從하며 意識(良心)대로 行動할 自由를 損傷시키려는 어떠한 計劃도 우리는 定罪한다. 왜냐하면 此等 自由들은 神前에 人間の 責任性を 意味하기 때문이다.
2. 사람으로 社會形成에 分參할 機會를 주는일에 對한 어떠한 否定도 우리는 定罪한다. 왜냐하면 이것은 人間이 그 尼웃에 對한 責任을 意味하기 때문이다.
3. 사람으로 學習과 眞理擴布하는일을 妨害阻止하려는 어떠한 計劃도 우리는 定罪한다.

④ 共產主義와 資本主義

共產主義의 無神論及 反宗教訓은, 部分的으로 보아서는, 表面上 基督敎社會의 手票發行記錄(the chequered record)에 對하여서의 反動인것이다. 흔히 小作農을 內包하여 勞動階級이, 教會들은 彼等を 對抗하며, 或은 彼等苦境의 無關心한 存在로 밀게되었었다는 事實은, 現代 歷史上 가장 致命의 事實의 하나이다.

◎ 基督敎와 現代의 無神論 맑스主義 共產主義와의 衝突되는 點들은 아래와 같다.

1. 共產主義者는, 歷史上 人間の 贖良을 完成기에 該當한 總量을 約束한다.
2. 한 特殊階級은, 新秩序를 갖어온 者라는 其 功德(virtue)으로 因하여, 基督敎들이 全人類的 特性으로 存在한것으로 믿는바의 罪들과 模糊性(ambiguities)들과 無關하다는 信仰.
3. 物質的이요, 決定論的(deterministic)인 敎訓들은, 아무러 其敎訓들이 適當한것이된다할지라도, 神信仰과는, 또는 神形像으로 지어졌고 神에게 責任있는 者로 지어진 人格體者로 사람을 보는 基督敎 人間觀과는 比較가 되지 않는다.
4. 共產主義者들이 其反對者들을 取扱함에 無慈悲한 方法들.

5. 神에게만 屬하는바의 除外的이요 無制限의인 忠誠을 黨은 其黨員들에게 要求함과, 또 各方面生活을 主管함에 있어서 共產主義者獨裁의 強制的 政策들.

◎ 2 敎와 資本主義와의 사이에도 衝突되는點들이 있다는것을 敎會는 分明히 밝혀야 할것이다.

1. 資本主義는, 어떤 經濟政策이나 第一位에 處하여야할 任務——即 人間 缺乏에 對處함——을, 經濟制度우에 가장 큰 權力을 갖인 者들의 經濟的인 有利點을 갖이는일, 이일보다 아래에 두려는 傾向을 보인다.

2. 資本主義는, 極甚한 不均等を 產出하려는 傾向이 있다.

3. 資本主義는, 西方國家들이 2 敎의 背景이 있음에도 不拘하고 唯物論의 實際形을 發展시켜노한다. 왜냐하면 資本主義는 돈버리 成功을 最大限 強調하였기 때문이다.

4. 資本主義는, 또한 資本主義者國家들內 人民으로하여곰 大衆失業이라는 社會的悲劇같은것을 一種의 運命처럼 녀이여 屈從하게스리 만든다.

2 敎會들은, 共產主義와, “되는데로 내버려두자!”는 原則의”(laisser-faire) 資本主義, 此兩者의 空論들을 拒否할 것이다.

⑤ 敎會의 社會的作用:

敎會와 2 敎政黨, 굉장히 複雜多端한 現狀態속에 敎會는 生活하고 있다.

⑥ 結 論:

神에게 服從.

V 第四卷紹介 = 敎會와 國際無秩序

(1) “議長의 紹介文”(Chairman's Introduction), 그럽(Kenneth G. Grubb)記 (13—18面)

人間의 無秩序狀態는 어디보다도 더 悲慘하게도 國際關係에 들어나고 있다.

人間對人間 및 人間對神의 不調和가 未解決된채로 있는限에는 國際關係

는 調和一致로 解決되지 아니할 것이다.

國家及 個性의 生活을 神意아래에 둬서 平和達成에 必須要素다. 權力의 恐怖와 事實들은 사람의 마음들을 그늘지게 한다. 그러나 個性들과 마찬가지로 國家들은 神統治下에 存續된다는것은 如前히 眞正한 일이다. 人들은, 彼等の 합일으로써는, 道德力의 實在을 위해 너러서야 될 것이다.

人權及 自由保障의 要求는 여러나라에서 사람들의 마음들을 占領하였다. 結論的으로 國際關係의 全體的光景은 共產主義와 基督敎의 對決相의 光景이다. 世界敎會는 國際關係를 가지고있는 世界와 어떤點들에 있어서 接觸하고 있는가?

印刷物으로써는 對答할수없고 오로지 生活에 나타나는 神異蹟에 依해서만 可能하다.

(2) 第四分科委報告—敎會와 國際無秩序(217—223面)

渴渴과 幻滅은 靈의 冷淡과 結托하여 道德空白(moral vacuum)을 產出하였는바 此는 基督敎信仰으로 채워지든지 或은 失望 乃至 憎惡로 채워지든지 둘中에 하나가 될 것이다.

우리는 神과 함께일하는 일꾼들이다. 然而 神은 基督敎안에서 우리에게 歷史에 있어서 惡魔의 勢力을 克服하는 方法을 주신 것이다.

各自은 神目的內一役을 가지고 있다.

① 戰爭은 神意에 背叛되는가?

戰爭을 歸結시키는 方途로써의 戰爭은 우리主 예수 基督의 敎訓과 模範에 맞지 않는다.

그러므로 不可避的인 質問이 生起인다——자! 그러면 戰爭은 公義의 行爲가 될수있는가? 우리는 全員一致로 이質問에 答할수는 없다. 그러나 세계의 넓은 立場들이 主張될수 있다.

1. 特殊境遇에 있어서 參戰함이 基督敎人의 義務가 될것이겠지마는 集團破壞를하는 現代戰爭은 決코 正義라고 할수 없다. 이러한 主張을 하는이들이 있다.

2. 公平한 超國家制度들이 缺如되어있는 現狀態內에 있어서 軍專行動은 法律의 支配를 最終的으로 正當化시키는 것이다. 그러고 必要하다면 힘

으로써 法律을 守護함이 義務임을 市民들에게 分明하게 가르켜야 될 것이다. 이렇게 主張하는 이들도 있다.

3. 또다시, 戰爭을 對抗하며 平和를 위하는 한 絶對的인 證據가 우리들에게 주신 神意라고 確信한 이들, 그리고 敎會는 이같이 發言할 것임을 願하고있는 이들은 어떠한 種類의 軍事服務도 拒否한다.

이러한 相反되는 意見들에 當面하여 우리는 混亂에 當着된다. 敎會들은 반드시 平和的 變革을 促進하며 正義에 뒤따라감으로 戰爭의 原因들을 除去하여야 한다.

道德的空白은 不可避의으로 侵略者를 招來한다.

第二次世界大戰에 勝戰諸國政府들은 戰敗國들이 平和目的 위한 政治及 經濟再建을 容許하며 時急히 公平한 平和條約作成키를 우리는 要請한다.

- ② 平和는 勢力을 相互間에 衝突을 일으키는 其原因들을 攻擊하기를 要求한다.

오늘날 最大의 脅威는 世界가 서로 疑心하며 相反의인 “블럭”(集團體)들로 分裂된것이다.

어떤 敎會나 宗教的인 一致를 強化하기위하여 國家權力을 利用하려고 企하는것을 우리는 또한 反對한다.

마찬가지로 우리는 또한 侵略的인 帝國主義를 反對한다.

- ③ 世界國家들은 法律의 支配를 반드시 알아야 한다.

∧는 神이 統治者이심을 가르켰다.

- ④ 人權及 基本的自由들을 看守함이 國內及 國際의 行爲들에 依하여 強化되어져야 될것이다.

敎會는 언제든지 사람보다는 차라리 神에게 服從하는 自由를 要求한다. 神眼前에는 모든 사람이 均等하고, 또 人間權利들은 神의 子女로써의 人間의 地位에서 直接的으로 由來하였음을 우리는 確信한다.

- ⑤ 敎會들과 全∧敎人民은 國際無秩序에 當面하여 責任들을 가지고있다.

世界敎會協議會의 設立은 國家들의 生活을 위하여 重大한 劃期가 되어질수 있다.

오늘날 ㄱ人들에게 걸머진바의 任務은 크고 責任들은 運命的인 것이다. 우리의 힘으로써는 아무것도 할수없다. 그러나 우리의 所望은 ㄱ와 그의나라의 來臨에 있다. ㄱ에게 所望이 있으며 ㄱ를 우리는 信賴한다.

(3) W. C. C. 第一回總會의 傳言

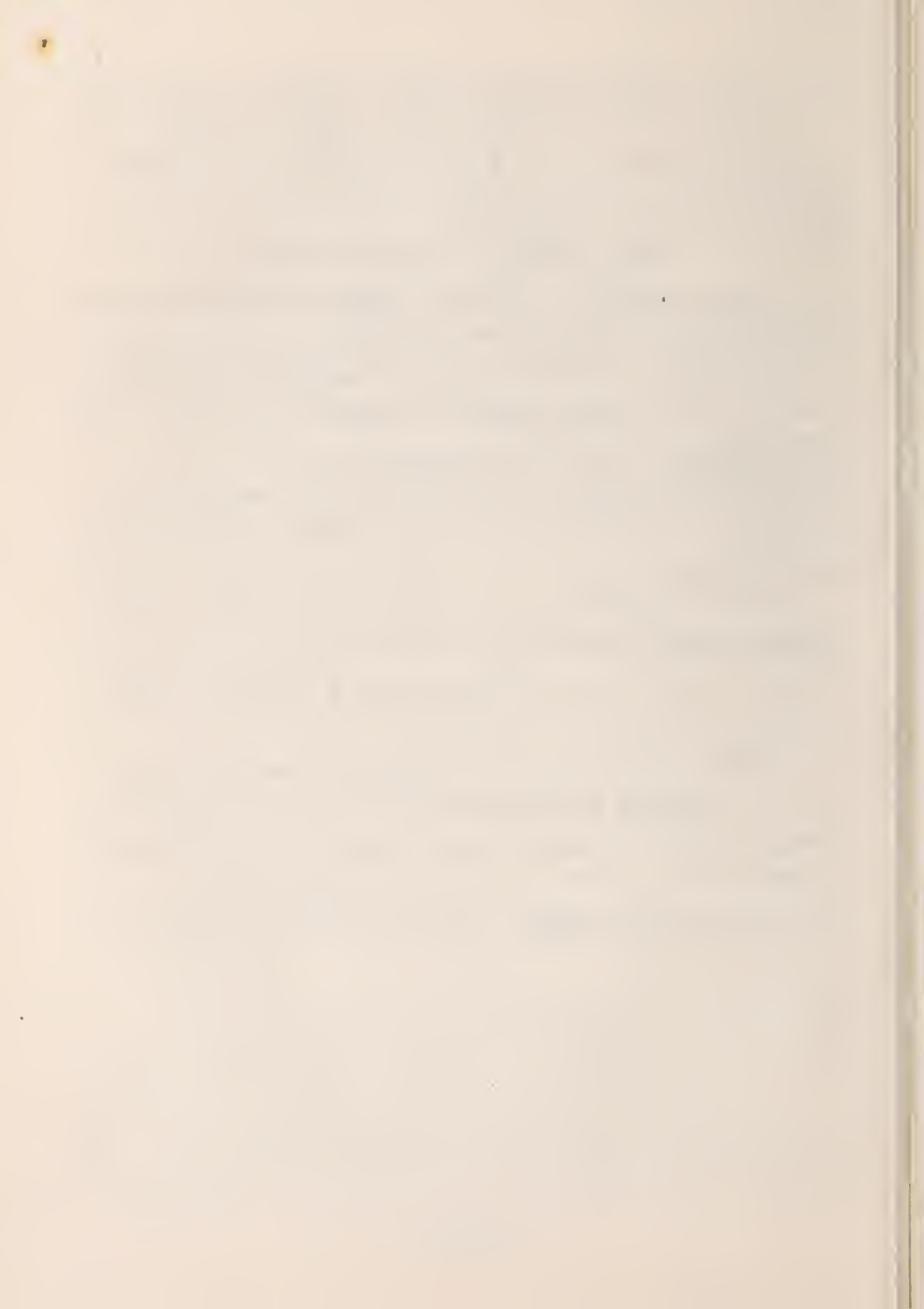
[譯者註: 面表示는 없으나 三個面인데 卷末에 있음]

우리가 ㄱ를 바라볼때에 우리는, 거기에 來臨하셨고 爲하여 죽으신바의 그의 世界, 이러한 世界를 보는것이다. 數百萬의 굶주린 사람들, 집도없고 나라도 없고 所望도 없는 數百萬의 사람들이 있다. 全人類위에는 全體 戰爭의 危險이 매달려있다. 世界의 犯罪에 우리도 同參하였으므로 우리위에 내려질 神의 審判을 우리는 받아야 될것이다.

그러나 우리의 世界를 위하여서 하신바의 神의 한 말씀이 있다. 그것은 世界는 살어제신 神의 手中에 있다는것, 그리고 世界를위한 神意는 全的으로 善하시다는 것이다.

우리는 여러나라에서부터 여기에와 똥였음으로, 神의 全體教會로 하여금 全世界에 이 福音을 알니게스리 일으켜주시기를, 그리고 모든 사람으로 ㄱ를 믿으며 그의 사랑안에 살며 그의 來臨을 所望하게끔 부르시기를 神前기도 한다.

權力있는者나 人民에게 아울러 테로行爲와 殘忍과 種族差別을 反對하라고, 그리고 逐出當한者, 囚人及 避難民便에 서라고, ㄱ의 이름으로 膽大히 말하기를 새삼스럽게 함께 배우지 아니하면 아니될것이다. 우리는 모두한가지로 眞理안에서 “아니요”든지 “예”든지를 말하게끔 가르켜달라고 神께 求하지않으면 아니될것이다. 戰爭에는…… “아니요”. ㄱ의 사랑에 合致되는 모든 일에는…… “예”.



其 三

世界宣敎協議會 (International Missionary Council, 略稱 I. M. C.)

윌닝겐會議報告書集 = “敎會의 宣敎責任” (“The Missionary Obligation of the Church”, Willingen, 全 51面의 單行本으로 1952年 London서 出版)

◎ 紹 介 (Introduction) (iii—vi面)

本單行本內에 收集된 文書들은, 1952年7月5日 로 17日 까지, 또잇춰, 윌닝겐에 會集되었던바의 世界宣敎協議會의 擴大委員會 (Enlarged Meeting of the Committee)에서 發表한것들이다. I. M. C. 支會들로부터, 또는 此協議會에 會員으로 加入은 아니되었지만서도 其事業에잇어서 密接한 關係를 가지고 있는 他機關들로부터의 代表者들及 相議者들(consultants) 190名이 此會合에 出席하였다. 이들 出席者들中 約40名은 “後進敎會들”(younger churches)를 “本國人들”(nationals)이었고, 또한 꽤많은 數의 他 後進敎會들로부터는 宣敎師들이 代表者로 參席하였다. 然而 “後進”(younger) 又是 “先進”(older) 敎會들, 或은 “本國人들”(nationals) 又是 “宣敎師들”(missionaries)이란 術語들은 敎會內에 잇어서의 우리들의 共通的인 召命及 우리들의 共通的인 宣敎責任에 對比하여 前에없이 보다더 下位的(subordinate)인 것으로 느껴졌다는것은 實로 此會合의 特徵이었다. 꼭 50以上 國家들이 代表되어 會合되었는바, 中에는 韓國, 台灣, 日本, 윌닝겐, 印度, 파키스탄, 세일논, 맥₂마, 말나야, 인도네시아, 이란, 애굽及 이스라엘이 있었다. 콩고, 골든·코스트及 南아聯邦(the Union of South Africa)부터는, 아프리카人들이 和蘭改革敎會들(the Dutch Reformed Churches)로부터의 友好的인 代表 一人과함께 來參하였다. 유물及 美國, 또한 페린·아메리카及 캐립비안(Caribbean)에서는 多數 代表들이 來參하였다. 敎派別도 國家別만침 特別하였다. 홍콩(香港)及 싱가포르로부터 中國人들이 오기는했지만서도 中國으로부터의 代表團이 缺席되어잇음은 가장 두렷한 事實이었고 一大遺憾事였다. 中國으로부터의 直接代表의 缺席은 此會合의 마음(mind)과 意識

(conscience)에 깊이 무엇인가 말함이었다.

此會合의 題目은——“教會의 宣敎責任”이었다.

●會議進行에 關한 說明 (1面)

以下報告들은 如下 方法에 依하여 되어 졌다.

會議는 各自 約 35會員들로 構成된 5個主題班들로 노니워졌다. 然而 各自班은 國籍, 種族, 言語及 敎派別을 總網羅構成하였다. 5個主題들은, 教會의 宣敎責任(the missionary obligation of the Church); 土着教會(the indigenous church); 現狀態內宣敎團의 役割(the role of the missionary society in the present situation); 召命과 訓練(vocation and training); 宣敎活動樣態의 再考査 reviewing of the pattern of missionary activity. 此等班들의 各自는 七次會合들을 가졌었는데 그 마지막에는 中間報告를 作成하였다. 此等中間報告들이 모두워서 會議에 提出되었다. 會議는 6個地域應用班들(area applications groups)로 再分班하여 彼等地域에 關係되는限 中間報告들을 考察하여 適當하다는것으로 註解도하였고 새로운 提案도하였다. 其 地域應用班報告들이 모두워서 會議에 提出되어졌고 그리고는 本是의 主題班들에 委托하여 더 討議하게하였고(適當하고 生覺한대로 意見編入을하여 最終案을 作成케하였다. 此等 主題班들의 最終案들이 모두워서 會議에 提出되어졌고, 한 編輯委員에 依하여 檢査하여 修正採擇키로하고, 受納되어졌다. 此單行本에 收錄된것은 此等 報告들이다.

●教會의 宣敎召命에 關한 聲明(A Statement on the Missionary Calling of the Church) (1—5面)

(此聲明은 第I班 “教會의 宣敎責任”討議班의 報告에서 生起인것으로서 擴大會議에서 採擇되었다)

Ⅲ 總體的宣敎任務(The Total Missionary Task) (3—)

神께서는 當身의 事業을 땅끝까지 모든나라들에게 끝날까지 運行하게끔 教會를 派送하신다.

i) 教會는 世界 各居住地域으로 보내어 졌다.

ii) 教會는 遠近莫論하고 人類의 各社會, 政治及 宗教共同體에 보내어졌다.

iii) 教會는 어떤 瞬間 어떤 狀態에 있어서든지 ㄱ께서 統治하심을 宣布하게끔 보내어졌다.

教會는 天幕內에 살고있는 軍隊와 같다. 神께서는 其百姓으로 天幕을 걷우어가지고 前進하라고 부르신다. 그리고 ㄱ께서는 世界끝에까지라도 함께계실 約束을 그는 하신다.

III 世界와의 連帶性(Solidarity with the World) (4—)

教會의 言行들及 其 宣敎生活全體 등은 神께서 ㄱ內에서 하신일, 하시느일 또는 하실일에 關한 證據가 되어질것이다. 그러나 證據(witness)라는 이 말은, 世界와는 떨어져있으면서 보다 義로우고 安全한 上位地位에서 世界를 보면서 世界를 對抗하여 서는것을 意味함이 될수 없다. 教會는 世界內에 있다. 그리고 教會의 主께서 自身을 全的으로 人類와 同一視한것처럼 教會도 반드시 그래야 될것이다. 教會가 主께로 가까지 갈수록 世界에 가까지 가는것이다. ㄱ人들은 世界에서 別立되어있는 곳에 사는者 아니다. 世界內神民이다.

◎宣敎와 統一爲한 教會의 召命에 關한 聲明(A Statement on the Calling of the Church to Mission and Unity) (6—7面).

(第一班에 依하여 作成되었고 擴大會議에서 採擇).

ㄱ內神의 사랑은, 禮拜, 統一及 宣敎의 三重으로의 應答을 要請한다. 此等 三方面 教會應答은 相互 依據하여있다. 各자가 서로 別離孤立時 腐敗된다. 教會內分派는 其 證據를 지그러지게하며, 其 宣敎를 挫折케하며 自身의 性格에 矛盾을 가져온다. 萬一에 教會가 福音을 傳道함에서와 꼭마찬가지로 其 生活로써도 示威하려면은, 모든 障壁들을 쳐부시고 ㄱ內 教會統一을 設定할 神能力을 世界앞에 보여주어야 될것이다. ㄱ는 노니운것이 아니다.

우리의 傳道하는 말들에 있어서의 矛盾되는 點들과, 노니워진 世界內에 있어서 傳道의 效果性을 抹殺시키는바의 統一의 障壁들을 우리로하여금 보카 分明하게 分別할수 있게하려고, 神께서는 우리를 世界教會運動을 通하여

그의 百姓을 품으는것으로 우리는 믿는다. 우리는 이以上 더 우리의 分派가 正常的인것으로 여기어 滿足해있을수 없다.

●土着教會=地方設置 世界教會 (The Indigenous Church The Universal Church in its Local Setting) (8—12面).

(第Ⅱ班의 報告로써 擴大會議에서 採擇됨)

●宣敎團의 役割(The Role of the Missionary Society) (13—18面)

(第Ⅲ班의 報告로써 擴大會議에서 採擇됨)

●宣敎召命及 訓練(Missionary Vocation And Training)(19—25面)

(第Ⅳ班報告로써 擴大會議에서 採擇됨)

●宣敎活動模樣의 再形成 (Reshaping the Pattern of Missionary Activity) (26—38面).

(第Ⅴ班報告, 擴大會議에서 採擇)

◎吾等の 革命狀態(26)

우리는 急進的으로 變하는 世界內에 살고있다. 土地改革, 國家獨立及 種族平等을 要求하면서 보다 向上된 生活水準을 要請하는 人類大衆의 부르짖음을 우리는 듣는다.

◎如此革命狀態內教會(26)

現代生活의 要請(challenge)은 人들로 根本原理들을 다시금 不可避的으로 考察케한다. 福音은 무엇이나? 信仰은 무엇이나? 教會는 무엇이나? 이런 狀態下에 있어서 우리에게 하시는 神言은 무엇이나?

◎勸告案들(Recommendations) (23—38面)

A. 協助方法들(Patterns of Assistance) (28—)

1. 人事(Personal)

- (1) 敎役者들의 交換.
- (2) 後進教會들이 後進教會들에게 宣敎師를 派送.
- (3) 受容國責任行政體는 어떤 일꾼이 必要한지를 陳述할것.

- (4) X와 그의 教會에 全的獻身한 者를 選拔하는일은 派送國責任이다.
- (5) 受容國教會는 其 宣教師로 其가진바 才能을 最大限 發揮하여 其任 務完遂하도록 門을 열어줄것이다.
- (6) 宣教師는 그가 섬여자는바 其 人民과 自身과를 同一視하도록 할것.
- (7) 本國人들과 合作하여 牧師들과 平信徒들을 養成하는일은 宣教師들 에게 있어서 特別 效果的인 分野다.
- (8) 外國人宣教師의 X人家族生活이 傳道가되어짐을 우리는 認定한다.

B. 福音傳道主義(Evangelism) (30—)

福音傳道主義는 모든 사람들을 向하여서 X를 證據함이요,公私 아울러 이 모든 生活部門에있어서 X를 위한 生活이 되도록 要求함이다. 宣布, 交友及 奉仕(或 禮拜 service)에 依하여 이 證據는 되어진다. 福音傳道하 라는 呼請에 應答하면서 한 教會는 새 生活을 發見한다. 듣고 順從하기를 게을리 하면서 한 教會는 其 自身의 生命을 喪失한다. 우리의 教會들이 靈 的生活로 깊숙이 들어감을 經驗할때에 福音傳道主義는 期待할수 있는것이 다. 交友와 祈禱를 繼續하는 教會에 聖靈의 能力은 주어진다. 證據는 各 X人의 責任으로써 他로써 代表될수 없다.

F. 技術協助와 厚生奉仕를(Technical Assistance and Welfare Services) (35—)

1948年以後 未發展國들을 爲한 技術協助의 새 順序들이 英聯邦(the British Common wealth), 美國(United States) 及 U.N.(United Nations)에 依하여 着手되어졌다. 教會들과 宣教師들은 X教信仰의 빛아래에 이러한 順序들을 손수 關係하게 되었다.

相異地域間의 極端의인 富의 不均等은 X人意識(或은 良心)에 對抗하는 挑戰이 되어짐을 믿으면서, 우리는 世界中 굶주리고 不遇한 地域의 生活水準을 引上시키기 위한 順序에 關係하여 其 政府를 獎勵하며 協助하는 일은, 各處 X人들의 任務임을 指示하는바이다.

◎後進教會代表들의 聲明 (A Statement by Younger Church Delegates) (39—41面)

彼等은(宣教師들, 拔萃者註), 우리들르 永遠히 感謝할 條件을 남겨놓았

다. 우리나라들에 있어서 十字架의 宣教師들의 其 偉大한 受苦가 없었던들 오늘날 우리가 여기에 參席할수 없었을 것이다.

그러나 우리는 오늘날의 現狀態대로 滿足해 있을수는 없다.

(c) 宣敎事業은 敎會를 通하여 되어질것임을 우리는 깨달았다. “宣敎團들과 敎會들”이라고 말하기를 그만두어야 할것이다.

(d) 敎會들의 統一은, 効果的인 證據와 進歩의 根本的인 條件임을 우리는 믿는다. 後進敎會國家들안에 있어서의 分裂된 證據가 不具者的 弱點이다. 우리 後進敎會들은 이것을 매우 深刻하게 느끼고있다. 先進敎會國들에 있어서 統一이 欲求(desirable)된다면 後進敎會國들안에 있어서는 期必的(imperative)이다.

(a) 宣教師와 本國人을 莫論하고 人事問題는 매우 慎重을 要한다. 福音傳道の 熱情이 적은 或은 全然 없는 宣教師들이 後進敎會들에게로 오고 있다는 報告들을 우리는 흔히 듣고 있다. 우리는 速斷을 주저하는바이다. 그러나 우리는 事務冊床에만 앉어있는이들이 아니고 예수基督의 福音을 傳播하려 나서는바의 外國人宣教師들을 後進敎會들은 要求하고 있다고 생각한다.

●註解와 行爲에 關한 委員會의 報告 (Report of the Committee on Interpretation and Action) (42-46面).

其 四

世界教會協議會 第二回總會 經過撮要

(Time誌 8月23日附, 30日附 及 9月6日附 各號 宗教欄記事에 依함.
Time 派遣記者는 Sam Welles氏)

I 時日, 場所及 會員

- (1) 時日 = 1954年8月15日(日) — 28日(土)
- (2) 場所 = 美國 일노이스州 쉬카고市郊外 에반스톤市(Evanston)西北大學(North-western University) 맥고우記念館(MacGaw Memorial Hall), 에반스톤市人口는 73,641人.
- (3) 會員 = 1億6千萬名以上の 世界의 人들(舊教徒들을 除外)을 代表하여서 48國內에 있는 161教會들로부터의 600名 總代들이 會合. 여기에 附加하여 相談會員(consultants)이 150, 青年相談會員(youth consultants)이 120, 信任狀가진 訪問客(accredited visitors)이 600, 또한 友好機關들로부터의 代表들, 그리고 參觀人들이 出席. 附近에서는 參觀人들을 除外하고도 總合 3千餘名의 大會集이었다.

II 開 會 式

- (1) 入場行列 = 祭司長, 敎父, 監督及 大監督, 牧師 及 信徒들의 700名의 大行進.
- (2) 開會禮拜 = 5名會長團의 一人인, 푸란쓰改革教會指導者, 뵈의너르牧師(The Rev. Dr. Marc Boegner)가 푸란쓰語로, 이사야 53章을 奉讀; 헬라正教會의 敎父인, 아테나고라스大監督(Archbishop Athenagoras, 보스톤大監督으로 12年間, 亦是 會長團中 1人)이, 헬라語로 엘닐로2¹¹ 奉讀; 노르웨이 의 베르그라우監督(Bishop Eivind Berggrav)이 노어語로 使徒信經暗誦引導; 英國치체스터(Chichester)의 監督인 벨牧師(Rew. G. K. A. Bell)가 英語로 祈禱; 그리고 英國監理教會의 옥스남監督(Bishop G. Fromley Oxman)이 說敎하였다. 1948年 암스터담에 開會된 第一回 世界教會協議會總會에서 23개 單語들로 成

이된 말, “우리는 함께 머물러 있고져 한다”(We intent to stay together)”는 思想을 中心으로써의 大說教였다.

II 標語(Main Theme) = “세계의 所望이신 그리스”(“Christ = the Hope of the World”)

初週間に 15 討議班들로 分班하여 研究考察한後, 傳言(message)을 形成하기 위하여 全員 合席. 그러나 一致는 보기 어려울것이다. 神學者들은 大別하여, 世界終末時 그리스 的 再臨이 곧 그리스 人의 所望이된다는 正統末世論派(orthodox eschatologists) (主로 유물에 屬함)와, 至今 여기에 있어서 그리스 的 도움받기를 所望하는바의, 보다 自由主義的인, 實踐主義派(activist brand) (主로 美國內)와로 노니온다.

하이델베르크(Heidelberg)大學總長(The Rector)으로서 토잇취의 福音敎會(Evangelical Church)代表인 쉘링크博士(Dr. Edmund Schlink)는 유물派를 代表하는듯 發言하였다. 그리스 的 救援은 “이世上을”(of the world)이 아니라, “이世上에서”(out of the world)라고 彼는 보고있다. 彼는말하기를——, “그리스는 世界의 結局이다. 自家의 保存을 爲한 此世界內相爭에 있어서 그리스 的 이름을 한箇의 宣傳口號(slogan)로 使用된다면 此는 곧 이것을 認되게 取하는것이다. ……예수 그리스는 世界의 所望이다. 왜냐하면 그가 우리를 此世界의 모든 拘束에서 解放시켜 주시기 때문이다.

然而 예일大學神學部敎授인 組合敎會員(Congregationalist) 칼훈(Robert L. Calhoun)은 “美國의 實踐主義”(American activism)으로 흔히 불너워지는 派의 見解를 代表하여 말하기위해 너러섰다. 彼는 말하기를——, 그리스 敎의 福音은 此世界를 爲한 한말씀이다. ……人類歷史上에 있어서 神主權과 神言約의 能力의 恒常 나라이있음을 볼때에 特殊的인 所望이 있는것이다, 라고 하였다.

32 人의 神學者들이 委員이되어 研究한 結果를 總會에 提出했으나 合——을 보지못하였기 때문에 兩潮流意見 그대로 保留키로 하였다.

III 議案——第二週間に 6 個分科로 6 分班하여 如下的 6 個 問題를 對하여 討議研究케하였다.

(1) “그리스 內 우리의 統一과 敎會들로의 우리의 不統一”(“Our Oneness in

X and Our Disunity as Churches”).

- (2) “教會外人들에게의 教會의 宣教” (“The Mission of the Church to Those Outside Her Life”)
- (3) “世界展望內責任社會” (“The Responsible Society in a World Perspective”)
- (4) “世界共同體爲한 鬭爭에있어서의 X人들” (“Xns in the Struggle for World Community”), 即 “人權”, UN 及 共產主義와의 平和의 共存問題에 對한 X人들의 取할 態度.
- (5) “民族及 人種의 緊張狀態下의 教會” (“The Church Amid Racial and Ethnic Tensions”)
- (6) “職業人으로서의 X人” (“The Xn in his Vocation”)

V 아이젠하워大統領의 祝辭

行政首長으로써가 아니라 一個市民, 아니 一個 X人으로서 陳述한다. 冒險들과 警告들이 가득차있는 現下 世界에있어서 科學的, 物質的 及 軍事의 方面에 있어서 우리는 강한 者로 있어야될것이며 또는 있을것이라는 것은 事實이다. ……그러나 銃砲와 爆彈으로써는 世界緊張을 眞正으로 又是 永續性있게 解決할수없는것을 우리는 안다. 내가 믿기는 당신들, 한 偉大한 世界機關의 靈의 指導者들, 또한 他宗派들의 兄弟들과함께 나갈길을 引導할수 있다. ……이것 (即 “信仰”을 意味함=拔翠者註)은 事物들을 變 換할것이다. 왜냐하면 이것은 사람들을 變換하기 때문이다. 平和의 原因 으로써 神이 要求된다.

VI 信徒大會(Festival of Faith)

初週間內 軍人廣場(Soldier Field)에서 12萬名會集.

푸란쓰의 뷔외너博士 司會.

會衆과의 問答式——

司會者——“여기온 당신들은 누구이뇨?”

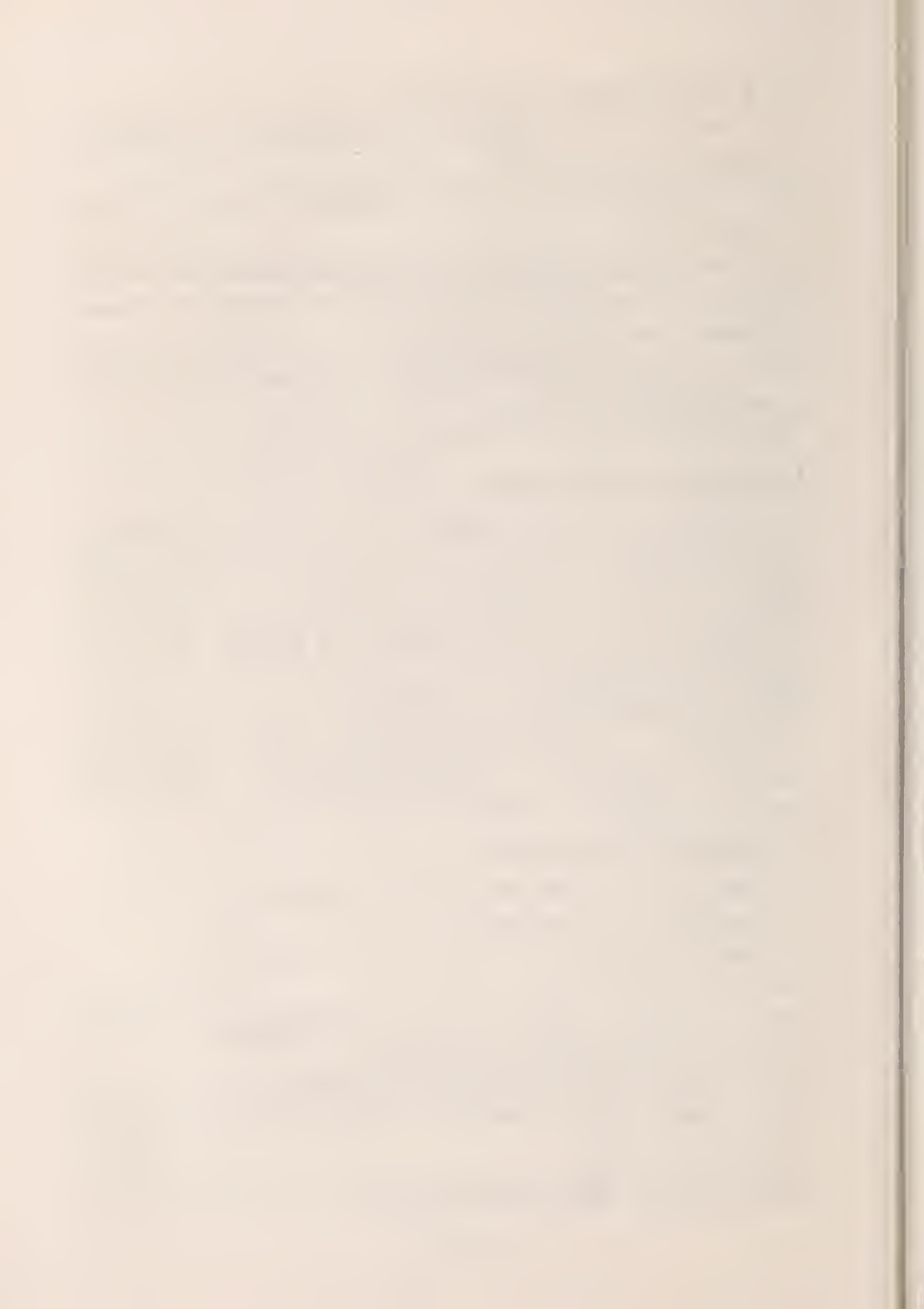
會衆——“우리들은 X人들입니다. 여러 各己 다른 敎派들에게서 왔읍니다”

司會者——“X人되다는것은 무엇을 말합이뇨?”

會衆——“聖父하나님과 그의 獨生聖子, 世界의 所望이신 우리主와 또는 聖靈을 믿는일입니다”

司會者——“왜 왔느뇨?”

會衆——“하나님께 禮拜하러 왔읍니다”.



其 五

에반스톤發言(EVANSTON SPEAKS)

1954年8月15日—31日, 美國 일리노이스州 에반스톤 에 開催된 世界教會
協議會 第二回總會報告書集 (1954年 런던 SCM版)

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●序 言 (7—8面)

世界協議會는 48個國內 163相異教派教會들로부터 造成되어갔다.

此單行本內에 收錄되어있는 文書들은 世界協議會教會들로 하여금 實質上 어느 程度內에 있어서 함께 통일수있는 政綱들을 構成하는것이다. “傳言”(Message) 及 “決定들”(Resolutions)은 總會에서 正式採擇되었다. 報告에 對한 “紹介들”(Introductions)은 分科의 事務員들이 研究와 討議를 돕기 爲하여 記錄한것이다.

아메리카版이 뉴욕 에있는 하르퍼 앤드 부르더스社(Harper and Brothers)에 依하여 “X教所望과 教會의 任務”(The Xn Hope and The Task of the Church)라는 題號로써의 一卷冊이 出版되었다. 더욱이 뉴욕 第四大路297番地 所在의 美國 X教協議會에서는, 各各 報告와 여기에 符合되는 概觀及 研究指導를 內包시킨 一系列의 6個單行本들을 發行하고 있다.

標語(Main Theme), “世界의 所望이신 X”를 取扱하는 文書들은 世界協議會에 依하여 따로히 出版되어지고있다.

●總會의 傳言(The Message of the Assembly) (9—11面)

우리의 X人 兄弟姊妹들 모두에게 또는 어느곳에 있든자 間에 우리의 同胞들에게 우리는 예수X의 이름으로 問安을 보냅니다. 우리는 世界의 所望으로서의 예수X를 믿는 우리의 信仰을 確認하는바이며, 따라서 이러한 信仰을 모든사람들에게도 있기를 要望하는 바이다. 우리의 罪로 因하여 이 所望이 世界에서 흔히 숨겨져있었음에 神께서는 우리를 容赦해주사이다!

至今 우리는, 우리의 支會教會들을 通하여 各會衆에게 直接的으로 말할 수있다. 6年前 우리教會들은 이 “協議會”(Council)를 形成하기로 言約하게 되었었으며 함께 머물기 願하는 彼等의 意圖를 確認하였다. 우리는 至今 第二段階에 들어간다. 함께 머무는것으로 滿足치 못한다. 우리는 앞으로 前進하여야 된다. X內 우리의 統一性을 더욱 많이 배움에 따라, 우리가 노니워

져야 된다는 일은 점점 더 참을수 없는 일이 되어졌다. 그럼으로 우리는 당신들에게 뭇는다. 眞理안에 우리는 거룩해지이다! 又是 우리는 하나이 되어지이다! 하는 우리主님의 祈禱에 비최여서, 당신들의 教會는 다른 教會들과의 關係 대하여서 慎重하게 考察하고있읍닛가?

Χ人들이 自身을 위한 平康만을 追求함은 녀역한 일이 아니다. Χ人들은 반듯이 他를 위한 正義를 追求하여야한다.

神께서는 우리中 아모도 孤立하게 내버려두시지 않는다.

우리는 우리에게 무엇이 오고있는지는 모른다. 그러나 누구리 오시고 계시지를 알고 있다.

●第一分科報告紹介

信仰과 秩序——Χ內 우리의 統一과 教會들로의 우리의 不統一(12—16)

世界教會運動은 한 난처한 수수께끼를 解決해보려는 한 膽大한 企圖이다. 넷적부러의 수수께끼란 이것이다. ——만일에 예수Χ人의 한 偉大한 教會만이 있다면——, 또는 만일 神께서 모든 Χ人들로 하여금 相互 調和統一된 가운데 살게스리 意圖하셨다면——, 어찌하여 相互別離한 分派들과 障壁들이 그러케도 많이있는가? 이것이야말로 오늘날의 Χ內信者들의 意識(良心)들을 漸漸 더 괴롭게하는바의 不可避의인 問題이다.

世界教會協議會는 信仰과 秩序에 關한 委員會를 通하여 이 수수께끼의 解答을 얻고져 數年間 애써온 것이다.

第I部는 教會統一에 對한 新約敎訓의 簡要한 解釋이다. Χ와 그의 敎會리, 그리고 教會員들의 單一性은, “Χ의 몸”이라는 表象으로 가장 分明하게 가라키어 졌다.

第II部는 敎派教會들 及團體들 재에 有在하여있는바의 不統一의 性格을 果敢하게 또는 辯論의으로 取扱하였다.

第III部에 있어서는 Χ人들이 個別的으로 又是 團體의으로 統一出現을 위하여 行爲할수 있는 바의 特殊方法들을 提示하였다.

總會全體會議에 報告가 上程되었을때에, 上述한 數個 案件에 對하여 眞摯한 討議가 있었다. 그러나 가장 廣範圍로, 그리고 가장 激烈하게 論爭이

된 點은 바로 報告의 마지막 말, “우리는 함께 자라나고져 한다”(“We intend to grow together”)는 말이었다. 함께 成長한다는 이 理念은 어떤 이들에게는 넘어도 急速의이고 어떤 이들에게는 넘어도 曖昧한 것이었다. 論爭이 進展됨에 따라, 예수 λ 가 곧 우리가 至今 不完全한것으로 經驗하고있는바의 것을 完全한것으로 持來하실분 이라는 所望을 품을때뿐 納得되어질 性質의 件임이 分明해졌다. 新約은 教會의 成長을 λ 의 몸의 成長으로 말하고 있다. 왜 우리는 統一로 成長할수 없을것인가?

● 第一分科報告 (17—27面)

信仰과 秩序—— λ 內우리의 統一과 教會들로의 우리의 不統一
“너희안에 계신 λ 시니 곧 榮光의 所望이니라!”(골 1²⁷)

總會에서 採擇되었고, 教會들로 研究하고 適當한 實行이 있도록 推薦함
우리는 世界教會協議會內에 함께 동인 者들로, 또는 “教會들로의 우리의 不統一性”임에도 不拘하고 “ λ 內 統一性”이 주어졌다는 事實을 깨달은 者들로 自處하면서 말하는바이다.

이 單一性이라는것은 한낱 氣分的인 統一을 말함이 아니다. λ 께서 우리爲해 하신 일을 聖靈이 우리에게 나타내심과, 같이 하나님께서 이 單一性을 주신 것으로 우리는 깨닫는 바이다.

I “ λ 內 우리의 統一”(18—)

A. λ 의 統一事業

新約이 意味하는바의 教會의 統一性은, 社會學的이 아니고 λ 自身과 그의 百姓으로 더부러의 不可分離의 統一이라는 根本的인 實在로 보는 것이다(行 9⁴; 코前 12¹³; 요 15¹⁷). 그러므로 우리는 如前히 教會分裂에 對한 과율의 質問, “ λ 께서 노니워졌나요?”(코前 1¹³)하고 묻지않을수 없는 것이며, 또한 其使徒와함께 λ 內教會에 所屬되는바의 깨트릴수없는 統一을 確認하지 않을수 없다. λ 께서는 救贖된 “많은”人類를 代表하시며 또 當身께로 甞으시는 “한”주님이시다. 그러므로 λ 뿐이 教會안에서 “많은”을 “하나”로 만드시는 분이시다(코前 12¹³; 열 1^{10,22}; 참고, 요 14²⁰ 17⁴ 코前 6¹⁶).

新約은, λ 와 그의 百姓과의 關係性에 있어서, 그이안에 彼等の 統一을 여러모양으로 말하고있다. (코前 12¹³) (엡 1²² 4¹⁵ 5²³ 롬 1¹⁸ 2¹⁹) (골2¹⁹, 啓 19⁷ 참고 마 22³⁻²⁵ 10¹⁰ 록 12³⁰ 엡 1²²⁻²⁴)(골前 2⁹⁻¹¹ 롬 3¹²⁻¹³ 롬 11^{2,11-32}) (요 2¹⁹⁻²² 참고 4²¹⁻²⁴)(골前 2⁵ 엡 2²⁰ 참고 코前 3⁹) (요 15¹⁷) (요 10¹⁷) (엡 4¹¹) (갈 3²⁸).

B. 教會의 地上逗留하는 동안의 統一

各個 λ 人에게있어서, 創造되었지만서도 나날이 넓어져야될 “새사람”과 (코後 5¹⁷), 또한 λ 와함께 十字架에 못박혔지만서도 아직도 남아있어 制禦하지않으면 아니될 “낡은 사람”이(콜 3¹⁻⁵), 아울러 存在하여있는것이다. 그와같이 教會는, λ 께서 自身을 此와 同一視하신 其德에 依하여 (요 14²⁰ 15¹⁻⁵), λ 內에 하나이며 또 分裂을 制禦하여 眞正統一을 들어내게스리(엡 4¹⁻¹⁶), λ 안에서 하나이 되지않으면 아니된다.

그럼으로 新約이 우리에게 證據해주기는 教會는 此世와 將來世 아울러의 生活을 參與하는것이다. 참으로 教會의 生活은 “구름같이 많은 證人들”에게 둘러싸여 있다(히 12¹)——그리고 教會는 참으로 하늘의 場所들(엡 2⁶) 거기에 市民權이 있다는것을 잊어서는 아니된다. 教會의 責任들은 現世에서 實行할것이나 世上과 同和되어서는 決코 아니된다.

그러나 λ 內 教會에 주어진 統一, 그리고 이 주어진 統一이 出現되게스리 도울기 위해서는, 또는 그렇게 할수 있게스리 하기위한바의 教會에게 주어진 恩賜들은, 一個 歷史的團體(an historical society)로써의 教會를 爲한것이 아니고 世界를 위한것임을 理解함이 없이는 이 모든것을 主張할 수 없다.

“섬김을 받으려고가 아니라 섬기려고, 그리고 많은 사람들을 위하여 그의 生命을 贖良으로 주려고 오신 人子”안에 教會는 存在하며 其統一은 있는것이다.

C. 部分的으로 實現된 教會의 統一

Ⅰ 教會들로의 우리의 不統一

λ 內教會의 單一性에 비하여 보아서뿐 우리는 教會內的 多樣性(diver-

sity)과 分派가 달음을, 그리고 이것들이 罪와 關聯됨을 깨달을수 있는것이 다. 한몸(the one Body)안에 聖靈恩賜의 多樣性과, 한 創造主(the one Creator)에 依한 創造의 多樣性을 보아서, 多樣性은 罪스러운것이 아닐뿐 아니라 도로혀 善한것이다. 그러나 其 多樣性이라는것이 한몸의 統一實現을 妨害하여 分裂시킬때에는 이것은 其 性質을 變하여 罪스러운 分派가되는 것이다.

大概로는 福音에 對하여 眞摯한 憂慮가 教會內 分派原因이 되어졌다. 不正當한 要求들과 無根據한 敎理로써 神與의 教會機構와 信仰에서 버서나는 이들이 있다고 어떤이들은 믿고 있다. 이리하여 東方과 西方의 教會分裂이 生起여졌다. 教會의 信仰과 秩序의 改革을 初代教會의인 純潔性에까지 復舊시키기 위해서 神께서 불느셨다고 自信하는이들도 있었다. 彼等은 로마 카톨릭教會 體裁內에서는 이일을 完成할수 없음을 깨달았다. 이리하여 改革敎들로 分離되였다. 信仰은 반듯이 改革되어야 할지로되 넷적부더 歷史的인 監督制 以內에서 遂行하여야 될것이라고 믿는 이들도 있다. 그리하여 英國 聖公會(Anglican)와 古카톨릭(Old Catholic)教會들은 로마 에서와 또는 많은 改革敎들로부터 나오게 되었다. 其時代 旣成教會들은 救援의 말씀을 自由스럽게 接觸할수없게 만든다고 믿는이들도 있었다. 그리하여 前날의 自由教會들 (Free Churches)과 監理教會(the Methodist)는 獨立된 教會秩序를 採擇할수 밖에 없었다고 늦겼다.

神께서 모든것을 λ 內에 統括하기까지에는 教會의 完全統一이라는것은 全的으로 完遂되지 않을것이라는 것은 確實하다. 그러나 新約은, 現在 歷史的秩序內에 임이 이統一은 實現되어지고 있음을 確認하고 있다.

III 信仰의 實踐 (the Action of Faith) (24--)

적어도 우리는 모다, 우리의 分派는 悔改하여야 될것이라고 생각하는일 에 있어서만은 統一되어져야 될것이다. 다른이들의 悔改를 期待할것이 아니라 우리 自身들의 悔改를 말하는것이다. 이 悔改에 따르는 損失이 어찌되는 間에——다른이들이 뒤따르려고 하지 않을지라도——말이다.

統一되었든지 分裂되었든지 間에 우리 모두는 반듯이 順從하기를 힘써야 될것들을 우리는 아래와같이 提示한다.

- i) 世界教會協議會에 있어서 神께서 우리에게 주신 實際의 單一性 對하여 우리는 漸次 神前 感謝하면서, 우리는 반듯이 이 世界教會의 (ecumenical)事實의 神學的意義를 理解하려고 해볼 것이며, 또는 이웃教會들과의 具體의 關係에 있어서 履行해보려고 하여야 될 것이다. 世界教會協議會는……上位教會(Super Church)가 아니다. 그러므로 우리는 世界教會協議會가 聯合爲한 計劃들을 始作하라고 要求하는 것이 아니요, 다만 노니워진 人들로서 하여금 正直하게 만날수 있는 機會들을 準備하는 일을 繼續하기를 要求하는 바이다.
- ii) 우리의 不統一狀態下에 있어서 우리는 함께 동여서 聖經을 通하여 우리에게 말씀하시고 계시는 우리의 主님의 말씀을 우리는 반듯이 들어야 된다. 이것은 하기힘은 일이다. 우리는 아직도 聖經의 意義와 權威를 理解하려고 애쓰는 中에 있다.
- iii) 社會的 又は 文化的의 相異가 信仰과 秩序의 事項들 中에도 影響을 주게 되어 이 原因으로 分派의 原因도 되어지는데, 우리는 반드시 이것을 率直하게 考察하여야 하며, 또한 現下 歷史의 事件들과 發達들이 가장 緊急한 問題인 不統一을 作成하고 있는 形便을 깨달아야 한다.
- iv) 우리는 반드시 서로 사랑하는 가운데 眞理를 論하여야 하며 또는 우리와 不一致하는 이들도 사랑을 하여야 한다(엡 4^{15,25}).
- v) 우리는 반드시 한 聖餐(Eucharist)에 同參하기 위하여서의 한 洗禮의 意義를 새롭게 배우지 아니하면 아니될 것이다.
- vi) 主께서 그의 救援行事들을 遂行하시는 其 方便으로써의 和解, 이런 和解의 福音을 傳播함에 있어서 우리 各自教會의 境域範圍를 넘어서 奉仕할 길을 찾지 않으면 아니될 것이다. 特히 主教 統一위하여서의 平信徒(the laity)의 奉仕의 意義를 發見할 必要를 우리는 늦기고 있다.
- vii) 임이 우리의 罪들과 分派들을 克服하고 罪人들을 그의 下人들로 使用하시는 主의 福音에 우리는 한가지로 其 證人들이 되어야 한다.
- viii) 우리가 統一 위하여 留意하는 그 만짐 우리는 이것위하여 祈禱하는 것이다.

암스터₂달에서, 우리는 함께 머물러있고져한다고, 우리는 말하였다. 主께

서는 우리로 함께 잊게스리 하셨다. 主께서는 다시금 우리의 所望으로써의 當身을 우리에게 보혀주셨다. 이所望으로 굳세어진 우리는, 主께서 우리로 함께 자라나게 하기위하여 새삼스럽게 우리 自身들을 神前奉獻하는바이다.

◎第二分科報告의 紹介文及 本文

福音傳道主義——教會外人들에게의 教會의 宣敎(28—41面)

◎第三分科報告紹介

社會問題들——世界展望內 責任社會(42—46面)

社會問題에 關한 에반스톤의 報告는 正式的인 世界教會運動團體에 依해서는 아직도 企圖한일이 없었던 題目들에 對한 가장 含蓄的인 聲明이다. 한편으로 볼때에는 이것은 스톡홀름會議(1925)에서 始作되어, 옥스포르드(1937)及 암스터담 에서의 世界教會協議會第一回總會(1948)에로 引繼되어 진바의, 世界教會運動內에 發表되어진바의 社會政治問題考慮의 繼續이다. 同時에 이 報告는 此分野에 있어서 從前의 文書들과는 적어도 四個點에 있어서 意味深長하게도 말나잇는것이다. 卽——, (1) 社會問題들에 對한 人의 責任性은 大槪로 勿論 當然한일노 取扱되어졌고, 從前報告들과 比較할때에 보다적은 時間과 空間이 許與되어진것이다; (2) 政治及 經濟體系에 對한 敎의 傳統의 研究에서 生起어나와 거기에 影響을 준바의 어떤 新動因들을 이報告는 指示하고있다; (3) 至今 人들이 반듯이 불갑기 始作하여야할 特殊的인 社會問題들을 이報告는 取扱하고있다; (4) 從前聲明들과 對照할때에 이報告는 아시아, 아프리카及 靛틴·아메리카內 教會들이 當面하고있는 問題들에 보다 重大하게 注意하였다는 것이다.

아무리하여도 術語의 意味를 밝혀야될 必要가 提示되어졌다. 그러므로 이報告에 있어서는 “責任社會는, 社會 或은 政治體系를 變革하는것이 아니고, 우리가 依하여 現存 社會秩序들을 判斷할 한 標準, 又是 同時에 우리가 만들어야될 特殊選擇들에 있어서 우리를 引導하는 한標準인 것이다”

어떤 經濟及 政治의 大發布들에 對하여 教會들은 어떻게 接近하여 研究할것인가? 를 討論하기에 此分科의 最大時間을 消費하였다. 그래서 社會正義에 關係하여서의 國家의 作用에 對하여 論함에 있어서, 國家도, 또는 社會의

政府에 屬하지 않은 部分들도, 自由와 厚生위한 總責任을 질 것이 아니라는 것이 指示되어 있다. 此兩者는(譯著記, 國家와 非政府部分) 반드시 “社會正義의 主가 아니요 其 中”으로 看做되어야 할 것이다.

此分科會員들은 現下 各社會에 있어서 取해지고 있는 大變遷에 있어서 敎會들은 社會正義를 考慮하니 만짐 반드시 이것을 支持하며 指導하여야 될 것이라는 信念을 갖게 되었다. X敎의 目標을 말함에서 “公平”(equity)이라는 말을 쓸 것이요, “均等”(equality)이라는 말을 쓸 것이 아니라고 이번 總會가——비록 極少數의 差로써의 可決이지만——**抵否**하였다는 것은 재미있는 注目할 事實이다. 이리하여 報告文은 이말을 窺쳐 至今은 이렇게 읽게 되었다——“**增産**뿐만 아니라 또한 富와 收入의 分配에 있어서의 公平을 보다 強하게 觀察할 것이 要請되었다”. 이것은 單純히 文字上 變更으로 보일 것이다. 그러나 이것은, 좀더 研究하여야 될 것이지만서도, 社會倫理의 한 根本的인 發布를 느르킨 것이다.

共產主義者와 非共產主義者와의 反目緊張에 對한 X敎의 見解를 討議함에 있어서는 두텁하게도 辯論이 적게 되어 있고, 곧 四個條의 一致에 느리게 하였다. 卽——, (1) X敎信仰과 全體主義的 共產主義와의 衝突點들에 對한 安士터²답의 聲明을 再確認하기로; (2) 社會正義對한 切實한 欲求가 느려 있는 곳들인, 아시아, 靑年·아메리카, 아푸리카及 유물 의 特定地域內에 있어서의 共產主義의 強味에 對하여 注意를 喚起하기로; (3) 共產主義對한 病的인 恐怖(hysterical fear)를 甦기는 態度와, 또는 共產勢力을 對抗하여 防護함에 軍事方面에 넘어도 지나치게 置重함이 危險하다는 것을 強調하기로; (4) 共產主義와 非共產主義國內 X人들 相互間에는 모든 障壁을 넘어서의 特別한 兄弟들로써의 考慮와 祈禱가 있어야 될 必要를 強調하기로.

報告의 마즈막 紙面들은, 經濟的으로 未發展國들의 問題들을 取扱하였다. 아마 이것은 가장 重要한 部分이다. 이것은 X人들로 하여금 世界展望內責任社會를 考察한 必要가 있음을 보여주고 있다. 世界敎會運動에 있어서 처음으로 여기에 世界 여러地域들의 社會問題들이 全體에 있어서 相互關聯된 것으로 보려는 企劃이 있었다.

◎ 第三分科報告 (47-62面)

社會問題들——世界展望內責任社會

總會에서 採擇되었고 教會들도 研究하고 適當한 實行이 있도록 推薦함.

I 責任社會의 意味 (48—)

암스테르담 에서의 世界教會協議會第一回總會가 “責任社會”라는 말을 지어냈다. 責任社會는 “正義와 公共秩序에 對한 責任을 認定하는 사람들의 自由로써의 自由가 있는, 또는 政治權及 經濟力을 갖는 이들이 神에 對하여 又是 直接的인 影響을 받는바의 人民에對하여 此를 行事할 責任을 갖는”, 한 社會임이 言明되었었다.

A. 國家의 構成及 作用 (50—)

1937年 암스테르담會議은 教會, 共同體及 國家에 關한 討議結果로, 正義에 關與하여 國家의 作用의 定義를 如下히 나리었다——“우리는 正義의 根源으로써의 거룩한 神을 믿는이만침, 우리는 國家를 律法의 窮極의 根源으로 보지않고, 찰아티 이것의 保障者로 본다. 國家는 正義의 主가 아니고 其 종이다. 凡人에게 있어서는, 國家에는 窮極의 權威가 없고, 바로 神에게 있는것이다.

凡人들은 아래와같은 諸點을 強調함으로써 政治制度內責任社會具現爲하여 힘쓸 것이다.

- (1) 各人은 基本人權에 依하여, 專斷的逮捕와 或은 其他 干涉에서 保護되어야 할것이다.
- (2) 各人은 그의 宗教的, 道德的及 政治的 信念을 發表할수있는 權利를 갖일것이다. 이것은 특히 少數派들에 屬하는 이들에게 重要한것이다.
- (3) 人民이 暴力에 依하지 않고도 彼等의 政府들을 變更할수있게스리 政治行爲의 通路가 반듯이 發展되어야할것이다.
- (4) 彼等自身들의 基礎들과 原則들 노되여진바의 社會內 모든 集團體들 (Forms of association)은 尊重視되어야 할것이며, 國家에 依하여 彼等の 內部生活이 支配되여서는 아니될것이다.

II 共產主義者對 非共產主義者의 反目緊張에 關聯되어서의 教會 (56—)

共產主義者들과 非共產主義者들 사이의 衝突鬭爭은 거이 世界各國의 政

治經濟生活에 影響을 주고있다. 그리고 共產主義에 對한 正當한 態度에 關하여 教會內部에까지도 分裂이 造成되어있다.

한편에 있어서, 덧붙이고 反共病(anti-communist hysteria)에 빠지려는 誘惑과, 西方의 政治及 社會制度에 關한 自稱正義確證(a self-righteous assurance)의 危險; 또다른 便에있어서는, 共產主義의 僞言約을 受納하려는 그리고 어떤 責任社會에나 加하는 이것의 脅迫을 看過하려는 誘惑; 이러한 現狀態下에 노려있는 危險들을 指摘함은 教會의 任務이 되어질것이다. 共產主義國들에 있어서 한 特別方法으로 緊急히 取해져야될 如下的 諸問題들과 모든 人들은 씨름하지 않으면 아니될것이다.

- (1) 無神論의 空論들에 當面하여서 人教의 證據의 內容은 무엇이며 또 其 方法들은 무엇이겠는가?
- (2) 一切를 包含하여 禮拜하며 福音傳道하는 共同體로서의 教會가 存在함에 社會的인 重大性이란 무엇이인가? 教會會衆의 諸形態內에 있어서의 生活——教會와 社會事業을 包含하여——은 어떻게 社會에 影響을 주는가? 共產主義國內에 있어서의 教會의 教育事業은 國家教育에 어떻게 關係를 짓는가?
- (3) 教會의 構造와 生活에 있어서 어떠한 改革들이 要求되는가? 教會와 國家間에 一致協約들의 價値들 또는 危險들은 무엇이나?
- (4) 社會再建을 爲한 企劃들에 있어서, 教會 또는 人들은 어떤點들에 있어서 政府와 協力할수 있는가? 이 協力の 限界는 무엇인가? 人教의 社會的 責任性은, 共產主義에 屈服함과 否定的인 抵抗의 誘惑, 이두을을 어떻게 免하는가?
- 5) 豫言者職務의 어떠한 新形式들이 要求되는가? 社會問題들에 對한 教會의 公的聲明들은 얼마나 効果的인가?
- (6) 教會員들은 其日常事業에 있어서 어떠한 人教證據를 들어낼수 있는가? 人教의 社會的 證據內에 있어서 苦難의 位置는 무엇인가?
- 7) 모든 分野들에 있어서 眞理의 標準들을 爲한 教會의 責任은, 만일 무엇인가 있다면, 무엇인가?

如下 問題들은 特히 非共產主義國들內에있는 人들에게 火急한것이다.

- (1) 한 傳統的인 “X教社會”內에 있어서 教會의 特殊的인 誘惑들은 무엇 무엇인가?
- (2) 非共產主義世界內의 世俗主義는 共產主義世界內 唯物論主義와 다른가?
- (3) 世俗主義化한 多大數 人民大衆 向하여서의 X教의 證據內容은 무엇인가? 어느程度까지에 있어서 이世俗主義化는, 教會의 階級的인 성격이 있음과, 또는 其生活과 傳言이 부₂조아(有產階級)의 利益과 價値에 適應식 힘에, 原因하여 生起여졌는가? 此等 挑戰들에 對處하기 위하여 教會生活內 어떤 改革들이 必要한가?
- (4) 非共產主義國들에 있는 教會들이 其社會와 國家에 對하여 關係를 갖 일때 純眞하게 豫言者的 立場을 取하여야 될것임에 여기에서 얼마나 距離가 먼가?
- (5) 非共產主義國들內 教會들이 社會와의 一致를 向하여 漸漸 接近됨에 對抗하여 自由와 共同體의 遺傳들을 啓發하기위하여서의 教會들의 責任은 무엇인가?

◎ 第六分科報告 (104—115)

平信徒——職業人으로서의 X人

總會에서 採擇되었고 教會들노 研究하고 適當한 實行이 잇도록 推薦함

I 平信徒의 職務(Ministry)

敎職者와 平信徒는 함께 教會에 所屬되어 있다. 만일에 教會가 世界에 있어서 其使命을 完遂하기로 되어 있다 면은 彼等은 서로 要求된다. 암스터₂담總會以後 平信徒의 任務에 對해서 世界 여러곳들에 있어서 漸漸 強調하게 된것은, 教會內에 있어서 平信徒들에게 어떤 擴大된 地位나 認定을 保障하려는 計劃으로 보거나 或은 單純히 任職의 過重이나 不足을 덜거나 채우기위한 補充으로만 생각할것은 아니다. 神의 人民으로써의 教會의 眞正한 性格을 再發見함에서 이것이 튀어나오는것이다. “平信徒”라는 말은 敎職者가 아닌 敎會員들을 意味한다는것으로 單純히 否定的인 方法으로 理解되어서는 아니될것이다.

“平信徒의 職務”라는 말은 世界 對한 ʘ의 職務에 同參하는 全體教會의 特權을 發表하는 것이다.

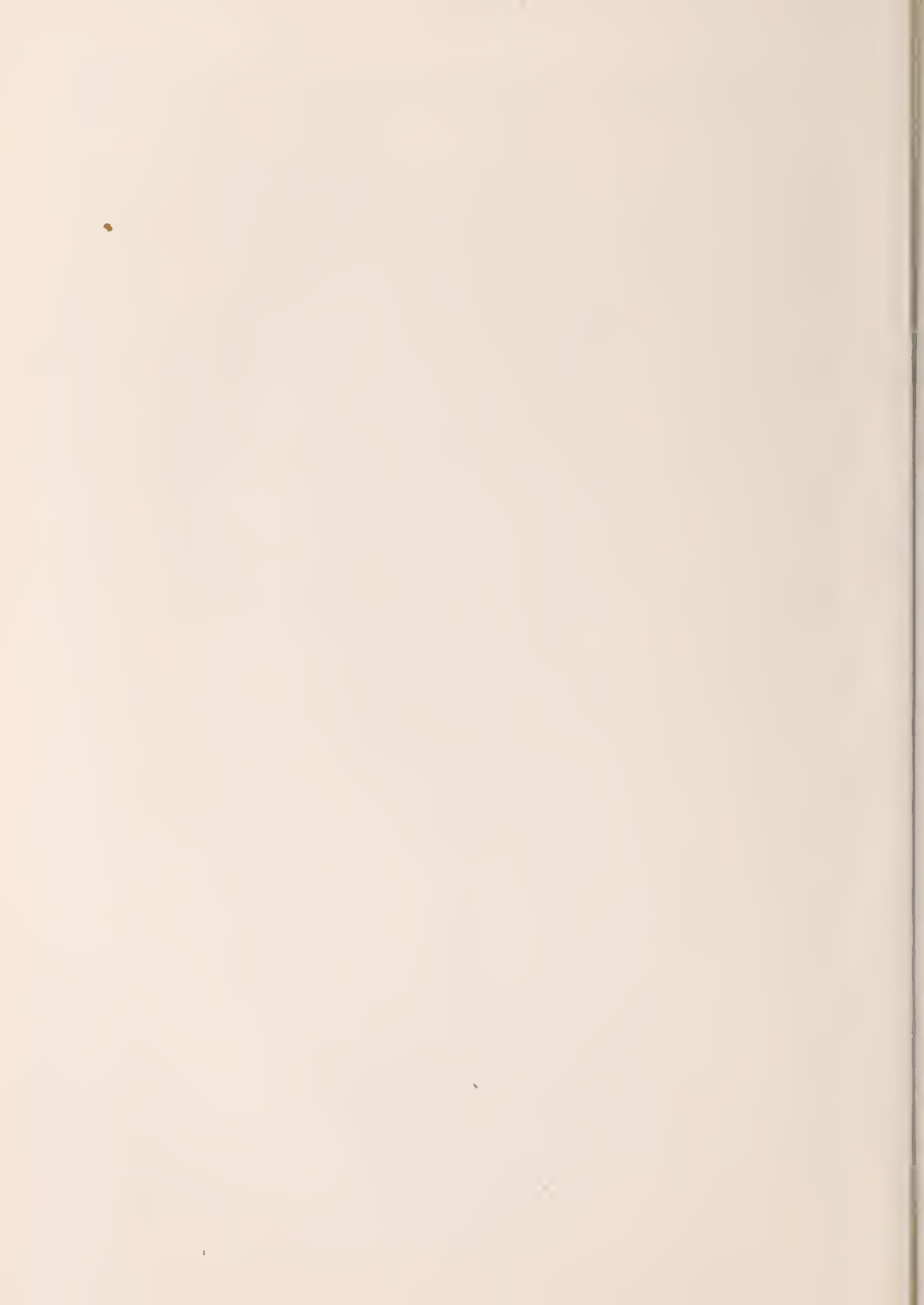
彼等은, 彼等이 어대잇든지間에 教會의 代表者들이다. 事業과 禮拜를 結付식히는 者 平信徒이다. 教會와 世界 사이의 深淵우에 橋梁이다. 彼等の 時間과 協力과 勞動을 넘어도 많이 要求하는바의 世界우에 ʘ께서 主되심을 彼等은 말과 行動으로 나타내는 것이다.

各 ʘ人은 이 聖書語意味로써의 한 職業(vocation, 召命)을 갖이고 있다. 아무리하여도 現代에잇어서 이말은 흔히 “從業”(occupation, 職業) 또는 “專門職業”(profession, 職業)을 意味함에 쓰여지고있다. 비록 우리는 이 偉大한 聖書單語가 이러케 世俗의으로 쓰여짐을 막을수 없은지라도, 神의 家族, 卽 教會, 各自를 神께서 부르심이라는 이런 ʘ教意味로 우리는 여기에서 이말을 使用할것이다.

【譯者註: 헬나語 κλήσις ἴσιν καλέω, 부른다, 의 名詞로써, 新約에 잇어서는 언제든지 救援을 爲한 神의 “부르심”(a calling, call)을 意味하는 말노써 英譯에는 calling, 부르심, 이라고 譯하였는데, 舊譯에 잇어서 옛 4에 例外的으로 “職業”의 意味로 解釋함에 인지? vocation으로 譯하였다. 然而 vocation은 神學術語로써는 亦是 聖書意味로 神의 “召命”, “부르심”을 意味하는 말노 쓰여지는바, 世界教會運動中 平信徒의 任務를 強調하면서 쓰여질 때에는, 그가 從事하는 職業도 한낱 食生活만을 爲한 世俗의인 職業이아니고 이것을 通하여 ʘ의 福音이 證據되는 機會를 만들기 위하여 神의 攝理下에 되어진 神의 “부르심”이라는 意味로써 使用되는 것이다. 卽 兩者兼한 合蓄의 인말이 되었다. 然而 occupation은 occupy, 占領하다, 의 名詞로써 社會生活를 可能케하는 여러가지 分業中 自己가 占領하는바의 “일”을 意味하는 말이요, profession은 profess, 言明하다, 主張하다, 의 名詞로써 諸種分業中에, 나는 이것을 잘한다, 나는 이것이 專門이라, 하고 나서서 擇한 “일”이라는 意味의 말일 것이다. 然而 以上 三者를 韓譯으로는 大概 一般的으로 “職業”으로 譯하는바, 여기에서 三者를 各各 區別해 보려니 좀 억지이면서 以上과 같이 譯한 것이다.】

————— 終 —————





朴 昌 睦 著

世界教會運動

小 考

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THE HISTORY OF THE
CITY OF BOSTON
FROM 1630 TO 1800

BY
JOHN H. COOPER

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序 論

우리 韓國은 國產品을 海外에 輸出하는일은 別노히 없고, 其反對로 外國 產品을 輸入시키는일이 많은, 만하자면 輸入國家이다. 農産國이면서도 農産物까지도 輸入하게되는 形便이니 더말할 必要가 없는것이다. 이러게 輸入品에 보다 많이 依存하여 生活을하게된 우리 韓國人은, 이것이 모르는사이에 習性化하여 드되여는, 獨創力과 獨立性이 別노없고 事大思想과 依他主義로 흐르는 國民性을 일우워놓게까지 되어진것이다. 然而 이輸入依存思想은, 物質界에만 局限된것이아니라, 一般文化界와 思想方面에 있어서도, 乃至는 敎會에있어서도 그러함을 發見할때에는 有志者로 啞然케하지 않을수없는것이다. 이런말을 筆者로써 새삼스럽게 말하지 않을수없게하는 根本動機는, 最近에너르러 韓國敎界에있어서도 主要話題中에있는 所謂 “에큐메닉”運動에있어서도, 이것이 外國에서, 特히 美國에서 輸入되어지는 敎會運動인줄만알고 있는傾向이 濃厚하다는것을 發見하였기 때문이다. 勿論 이말은, “그러치않다!”고 斷定的으로 否定하는 말은決코아니다. “에큐메닉”이란 말부터가 우리 韓國말은 아니니 어대서인가? 輸入되어진것이니, 따라서 에큐메닉運動도 輸入品이아니냐? 고 말할이도있을것이다. 다만 筆者가 여기에서 論하려는것은 其名稱이 아니고 其運動을 말함이다. 例컨대는, 우리 韓國産物로 “밴토”나 “아이스크림”을 만들었을 경우에있어서 其名稱이 外來語라고해서 其物品도 外來品이라고 할수는 쏘려 없는것이다. 하기는 그만드는 方法과 表現되는 形式은 역시 外來의 것이라고 할수있으나, 筆者가말하는것은 其本質이다. 다시말하면, “에큐메닉”運動은 其本質에있어서 外來輸入品이 決코아니고 內的發生의 天然의 產品이 아닐수 없다는것이다.

一般的으로 흔히 생각하기를, 韓國의 敎는 外國人宣敎師들을 通하여 傳來되어진 宗教로 알고있다. 表面的으로 觀察하여 常識의으로 말할때에 이것이 事實아님은 아니다. 그러나 嚴密하게 敎의 本質을 考察하여 神學的으로 말한다면, 더욱이 聖書的인 立場에서 말한다면, 그러케만 볼수없는것이 들어나는것이다. 聖經冊은, 한겨름더니가 聖經까지도, 輸入되어진것이라고 말할수있으리라. 그러나 聖經의 神言性을 믿는 立場에서 考察한다면, 神言이

輸入品이 될수 없으니, 따라서 聖經도 輸入品으로만 볼수 없는 것이다. 여기에서 우리는, 單純히 物質的인 聖經冊과, 靈的인 生命體로서의 聖經을 嚴格하게 區別할 必要를 느끼게 되는 것이다. 우리 韓國教會에서, 特別히 保守派에서 말하는 聖經은 神言性敎理에 依據하는 靈的인 것으로서, 이는 決코 外來輸入品이 될수 없고, ㄱ의 靈인 聖靈의 役事에 依한 其產品인 것이다. 이런 意味에서 볼 때에 韓國의 ㄱ教會는 輸入品이 決코 아니고 오로지 聖靈役事에 依한 天然產物인 것이다. 그러면 宣敎師는 ㄱ敎를 傳하지 않고 무엇하였다는 말인가? 하고 反問하는 이가 있을 것이다. 其答은 分明하다. 外來宣敎師들이 韓國에 와서 ㄱ敎의 “福音”을 傳하였을 뿐이지 ㄱ敎의 “信仰”까지는 아니라는 것이다. “福音”은 傳하는 것이나 “信仰”은 生起는 것이다. 다시 嚴密하게 말한다면, 外來宣敎師들이 宣敎할 때에 內住聖靈이 人間言語以上의 靈的感動力이 있게 스러 役事하였으며, 또 듣는 이들에게도 聖靈이 來臨하여 그 頑固한 마음을 感化시켜 福音을 받아들일 때 비로써 信仰은 發芽하는 것이다. 그러다면, ㄱ敎의 本質內容이 “信仰”이요, 其發表形式이 福音이라면, ㄱ敎가 外來輸入으로만 볼수 없는 것이 證明이 되는 것이다.

그러므로 信仰運動으로서의 에큐메닉運動도 聖靈의 役事으로써 되여지는 內的天產品이지 決코 外的輸入品은 아니다. 에큐메닉 運動은 에큐메닉의 信仰으로하는 運動이지, 에큐메닉의 知識만으로하는 運動이 決코 아니다. 그러므로 우리 韓國教會에 있어서 에큐메닉運動에 加擔하려는 이들은, 外國神學者들이 說明하는 말에 귀를 기울이기보다도, 啓示의 글인 聖經을 읽으며 內住聖靈의 內的敎示에 보다더 귀를 기울이지 아니하면 안 될 것이다. 然而 여기에 注意를 요하는 일은, 이 말은 前者를 否定함이 아님은 勿論 輕視함도 또한 아니다. 다만 後者가 主要 前者는 從이며 本末轉倒의 矛盾을 避하라는 것이다. 다시 말하면 우으로 부터의 垂直線의 啓示를 內容으로도 하고, 橫으로 傳해오는 水平線의 知識을 形式으로하는 에큐메닉運動이 되여야 할 것이다. 어느 運動이나 其運動을 이끄는 精神이 根本이요, 其運動을 運營하는 方法은 第二次的인 것이다. 方法論에 置重할 때에 우리는 被動的인 運動이나 職業的인 professional 運動은 될지언정, 能動的(active)이며 自意志願的(voluntary)인 運動은 되기 어려운 것이다. 다시 말하면, 奴隸의이며 殖民地의인 에큐메닉運動

을 할것이 決코아니라, 自主獨立國인 韓國內에 位置하는 自主獨立인 韓國 教會로서는 自主的이며 獨立國的인 에큐메니칼運動을 하여야된다는것이다.

以上과같은 意味下에서 筆者는, 外國語인 “에큐메니”이란말을 避하고 “世界教會運動”이라고 名稱하는바이다. 此名稱은, “에큐메니칼·무브먼트”(Ecumenical Movement)라는말에 其意味에있어서 가장 가까운 適譯이라고도 自信하거니와, 한겨름더나가 韓國教會가 志向하고 나아갈方向을 含蓄적으로 內包한 말이기도하다. 하기는 이名稱보다도 “世界教會聯合運動”이라는 名稱이 보다더 歡迎받을는지도 모르겠다. 그러나 이名稱의 決定的인 弱點은 바로 附加되어진 그말 “聯合”이라는 말이다. 이運動이 志向目標로 말하자는 “統一” 또는 “合一”은될지언정, 다시말하면, 各個分散的인 小我들이 大我에로 沒入되어 有機的인 合成을 이루는바의 “하나” 됨을 말하는것이 될지언정, 其小我들이 其小我性을 지닌채 웅치는바의 “한몸치”됨이 아니다. 더욱이 옛날부터 分派心과 黨派心이 強烈한 韓國人에게있어서는 “聯合”이라는 말이 現在實情에는 適合하다고 主張할수 있을는지 모르거니와, 이運動의 將來를爲하는 先導的인 말이라고는 할수없는것이다. 甚하게말하면, “聯合”이라는 術語는 “統一”, “合一”이라는 말을 弱化시킨말노저, 世界教會運動의 性格에 맞지도않거니와 이運動의 發展을 制限乃至阻止식히는 말이라고해도 過言은 아니다. 또 어떤이는 “超教派運動”이라고 함이 어떤가? 하기도 提案한다. “教派”를 “超越”하자! 는말은, 善意로解釋해서, 모든 教派의 心理를克服하고 한主안에 하나로 웅치자! 는 말노들을수도 잇거니와, 또한 惡意로解釋한다면, 所屬 教派를 輕視乃至無視하고서 나가자! 는 말노도 들니여짐을 不禁으로써, 더욱이나 오랜 傳統과 歷史를지닌 大教派立場에서는 容納할수없는 말이다. 또 어떤이는 “教會世界運動”이란 名稱을 諷刺的으로 提出하는것이다. 이名稱은 “世界教會運動”이란말이 適譯임을 內心是認하면서도 反撥的으로 發言한것으로, 教會가 “世界的”으로 運動하자! 는말도, 教會를 現實世界에 適應하도록 “世界化”하자는 말도 또한 아니니 結局 無意味(nonsense)한것이 되고 마는것이다. 故로, 結局에있어서는 “世界教會運動”이라고 名稱할수남에 없는것이다. 이名稱이 含蓄하는바의 意味에好感을 갖이지못하는 경우에있어서는 故意的으로, 또는 其意味와思想이 韓國人에게 理解되어지기에 는 時

期尙早라고 생각하는 이들은 便宜上, 外國語 그대로 “에큐메널”이라는 말을 使用하지 않을수 없는 것이다.

然而 “世界教會”라는名稱을 들을 때 性急한 어떤 이들은, 이것이 教派들우에 教派하나를 또 만들자는 것이 아닌가? 速斷할지도 모른다. 이런이에게는 한마대 反問으로 答할수있으니, 卽 “韓國教會”라고함은 教派名稱을 指稱하는 말인가? 함이다. “韓國教會運動”이라고 할때에는, 客觀的으로 韓國內에 있는 諸教派教會들을 總內包하여 그윽직임이 어떨가? 를말함이되는 同時에, 主觀的으로 韓國內教會들의 志向點을 指示하는 말도되는 것이다. 이것을 無視 或은 等閑視하는 一個地方教會가 있다면은 其教會의 性格과 發展性은 可히 甚작하고도 남음이 있을 것이다. 꼭 이와같이 取扱되여질 性質의 名稱이 곧 “世界教會”라는 말이다. “世界教會”(Ecumenical Church)라는 말이 招來하는 上述한 바와같은 誤解를 避하기 위하여 思慮깊은 어떤 이들은, “世界”라는 말의 抑揚(accent)을 부드럽게 하기 위하여 形容詞 “的”이란 말을 부쳐서 “世界的教會”(World wide Church)라고 表示하기도 한다. 그러나 우리가 생각하는 世界教會運動은 現實世界와 X의 教會를 結付식히는 바의 運動이지, 教會에 世界的인 性格이니 附加식히는 形容詞的 運動이 決코 아니다. 故로 “世界教會運動”은 世界에 偏重하는 世俗主義 自由主義로 나가는 것도 막는 同時에, 變化 山上의 恍惚景에 陶醉되었든 페트로 와같이, 教會라는 象牙塔속에만 隱居하기를 즐기는 瓦礫主義의 獨善主義도 反對하고 世界에 뛰여드는 運動이다. 이르기 위해서는 “教會”와 “世界”를 아울러 正確하게 認識하여야 될 것은 勿論이다. 다시만하면 教會를 떠나서의 無神世界를 생각할수 없는 同時에, 世界를 떠나서의 教會도 있을수 없다는 것이다. 이러한 意味와 思想으로써 “世界教會運動”을 理解하고 加擔하여야 될 것이다.

I 教會의 世界性

舊約時代의 이스라엘 民族은 神의 選民이었다. 이 選民思想의 發源은, 이스라엘 民族의 族長 아부라함 을 神께서 갈대아.우르 에서 부르시사 世界萬國의 “福의 根源” 이 되게하여 “따의 모든 族屬이 너를 因하여 福을 얻을 것이니

라”하고 言約하심에서 始作된것이다. (創12¹⁻³). 神께서 이스라엘民族을 特히 選擇한것은, 이 民族을 通하여 當身의 聖意를 世界萬邦에 配布하시고저 함인것이다. 그러나 어대까지나 利己의으로 思考하는 이스라엘 民族은, 神言約이 담어있는 世界的인 救援을 沒却하고 드되여는 狹意의 民族的인 救援으로 局限식하고 말게까지에너른것이다. 여호와 神을 이스라엘 民族뿐만의 守護神으로뿐 認識하게 되었다. 神啓示의 律法, 其中心内部에 秘藏되어있는 根本的인 世界的인 眞理를 把握치 못하고, 儀式으로 表現되는바의 外廓만을 反相的으로 守行함으로 滿足하였었다. 眞理를 保守하노라고는 애썼으나 此를 萬邦에 傳播하려고는 하지않았다. 神啓示의 眞理는, 비록 聖子로써의 終局的인 啓示가 되어지기 (히1²) 以前인 舊約時代이라할지라도, 예루살렘聖殿至聖所에 놓여있는 物質的인 “言約櫃”속에 간직해둘 性質의것은 아니였고, 어대까지나 世界各人의 心中에 간직해 두어야될 性質의것이었다. 이것을 이스라엘 民族은 把握하지 못하였는것이다. 神啓示神言約을 모다 功利的으로, 我田引水格으로만 생각하여 極端의 民族主義的인 宗教를 만들고 말것은것이다. 勿論 이사야, 예레미야, 에스겔 같은 大豫言者들이 나타나 神言約의 世界性을 發表하지 않은바 아니였지만은, 넘어도 世俗的으로 墮落된 이스라엘 民族에게는 充分하게 理解되지못한채 新約時代에 까지 나르게 되었는것이다. 드되여는 聖意完遂에 失敗하였다. “유대敎”라는 名稱으로 불리어지게끔 極端의 民族主義的인 宗教로 化하였다.

이러한 民族主義的인 宗教인 유대敎에잇어서는, 메시아의 觀念도 어대까지나 民族的의요 世俗的인을 免할수없었는것은 當然의 歸趨이다. 이스라엘 民族은 애굽의 奴隸에서 救出하신 民族神여호와는, 其選民을 異邦勢力에서 救出하기 위하여 메시아를 보내시기로 言約하셨음은 當然한일도 생각하게 되었는것도 無理는 아니다. 단7^{13, 14}에 나타난 메시아 來臨의 豫言도 世俗的으로 解釋할 수밖에 없었는것이다. 神約束의 메시아가 來臨만하면, 예루살렘에 坐定하여 世界萬邦을 鐵權勢力으로 支配하게 될것이며, 따라서 유대人은 世界를 支配하는 民族으로 君臨할것을 夢想할지언정, 世界를 神啓示의 眞理로 인도하려는 使命感은 조금도 께맞지 못하였는것이다. 이러케 功利的의요 世俗的의요 民族主義的인 宗教思想이 其絕頂에 達하였을때에 世界萬民의 救主 예수^의

出現이 있게 된 것이다. 世界를 救護하려는 聖意가 其選民을 通하여 完遂되지 못함에 神自身이 受肉身하여 人間世界에 들어오시게 된 것이다. 末期 유대敎의 墮落相은 이로 形言키 어려운바로써, 選民된 表蹟으로써의 割禮障壁을 높게 쌓아놓아 異邦人과는 人間의인 交際조차 不可能하게 만들어 놓았고, 計數키에 困難을 늦기리만큼 數多한 儀式과 規例들을 設定하여놓아 單純素朴한 一般人은 敢히 神祝福을 期待하지 못하고 斷念하리 만큼 僞善外飾의 宗教를 만들어 놓았는 것이다. 이러한 막다른 골목에 이르러서 唯一의 打開策은 實노言約의 創設者 自身이 受肉下降하시는 方途外에 他道가 없었는 것이었다.

“하나님이 世上을 이처럼 사랑하사 獨生子를 주셨으니……” (요3¹⁶). 救世主로서의 聖子예수를 斷的으로 表明한 聖句이다. 유대敎思想으로 發表한다면, “하나님이 이스라엘民族을 이처럼 사랑하사 …” 하였을 것이다. ㄱ의 誕生은 이스라엘民族만을 爲하여서가 決코 아니라, 此를 內包하고서의 世界萬民을 爲하여서다. 따라서 ㄱ으로써 成立이 되어진 ㄱ敎는 世界宗教이지 決코 유대敎나, 어느 한民族의 宗教가 決코 아니다. ㄱ라는 稱號조차 히브리語의 “멧시아”라는 말이면서도, 當時 世界的인 言語인 헬나語로 表示되게 되어진 것도 實노 意味深長한 일이라고 하지 않을수 없는 것이다.

흔히 생각하기를, 마태福音은 유대人を 위하여 記錄한 福音書로써, 初代敎會에 있어서 유대主義的 ㄱ人과 헬라主義的 ㄱ人과의 對立衝突에 있어서 마태는 前者에 立脚하여 後者에 對抗하였다고 하는 것이다. 하기는 이러한 解釋을 可能케 하는 根據를 이福音內에서 찾아볼수 있는 것도 事實이다 (5¹⁷⁻¹⁹ 15^{23 23}等). 그러나 이러한 유대主義的 傾向보다는 世界的思想이 보다 代表的인 面目을 수리는 分明히 보는 것이다 (5⁴³⁻⁴⁵ 25¹³ 12²¹ 21⁴⁰⁻⁴³ 25³¹⁻⁴⁶ 28^{19, 20}). 福音의 弟子들인 마르코 와 루카의 福音書들은 勿論, 유대主義的인 民族主義的인 記錄은 아니다. 더욱이 使徒行傳著者인 루카는 特히 福音의 世界性을 強調하였는바, 이것은 루카가 異邦人讀者들에게 記錄하였기 때문이 決코 아니고, 福音의 世界性을 把握하였기 때문이요, 예수 ㄱ는 世界的 救主되심을 確信하였기 때문이다. 이와같이 共觀福音書가 예수 ㄱ의 福音의 世界性을 分明히 들어낸 것이다. 이것이 新約最初의 著述인 神學的인 福音書 요한福音에 이르러서는 結論的으로 福音의 世界性을 發表하게 된 것이다. 요한福音이 써

서질 때에는, ʒ教는 임이 其出生地인 팔레스타인을 떠나 世界에 퍼져나가고 있던때였다. 유대敎의 搖籃에서 자라날 때에는 單一民族의 單一宗教의 形態를 버서나지못하였으니만큼 比較的 單純하였다. 유대敎律法主義者들만이 ʒ人들을 注視하였고 反對할뿐이었다. 그러나 이제와서는 世界各國들사이에 퍼져있기때문에 各國 各民族의 風俗習慣이 물새듯이 숨어들어, 散居個敎會들은 제막금의 風習과 信仰을 갖이는 獨立的存在로 있게 되었다. 오히려 이러한 獨立性을 ʒ人의 價値있는 特權인것처럼 自負하면서 頑固하게도 保守하는 形便이었다. 이러한 危機에 直面하여서, 여기저기 世界的으로 넓혀져 있는 敎會들의 共通的인 敎會政治와 禮拜儀式과 敎理信條를 定하여 統一的인 敎會를 維持하지 않으면 아니되게 되었다. 各個敎會들은 公敎會 (Catholic Church) 或은 世界的敎會 (Universal Church)內에 內包되어있음을 밝히지 않으면 아니되게 되었다. 現代語로 表하면 이것이 곧 에큐메닉思想인데, 同러한 思想을 背景으로하고서 써여진 結論의福音이 곧 요한福音인것이다. 同러한 福音임에, “아부라함 과 따윗 의 子孫 예수 ʒ”라고 紹介하기보다는 哲學的術語인 “르고스”, 卽 “神의 理性”으로써의 ʒ를 紹介하게 된것이다.

ʒ教를 神學的으로 說明한 最初의 神學者라고 할수있는 使徒파울은, 두말 할것도없이 또한 最初의 世界敎會運動者였다. 初代敎會의 유대人的障壁을 털어버리고 世界的인 ʒ教로 發足시킨 使徒였다. 이리케 함에잇어서 彼는 유대敎思想을 否定拋棄함에서가 아니라, 此를 靈的으로 解釋함에서였다. 예수 께서 舊約의 律法을 廢하지 않고 靈化식힘으로 完遂하신것처럼 (마5¹⁷), 파울 도 그리하였다. 이스라엘民族의 祖上인 아부라함을 全世界信仰人의 祖上으로 靈化식혔다 (롬4¹¹⁻¹⁸). ʒ의敎會를 “하나님 의 이스라엘”(갈6¹⁶)이라고 하였다. 파울의 神學思想은 넘어도 分明하기때문에 이以上더 論할 必要까지 없는것이다.

以上에서 우리가 分明히 보는데로 新約이代表하는 ʒ教는 世界性을 內包한 世界的 宗教인것이다. 따라서 ʒ教의 代表機關인 敎會의 世界性을 內包한說明임은 勿論이다. 然而여기에서 注意를 要하는點은, 여기의 “世界性”이라는 말의뜻이다. ʒ敎會들이 世界에 퍼져잇으니 “世界性”이잇다는, 地理學的의 性格을 表示하는것도 되겠지만은 그보다는, 우에서도 임이 言及한 바와같

이, 世界를爲하여서의 存在라는, 目的性格을 들어내는 말이라는것이다. 다시말하면 世界를위하여서, 世界를 救하려고 神께서 設定하신것이 教會라는 것이다. 韓國이란 地域內에 位置한 教會들을 納括하여 “韓國教會”라고 便宜上呼稱할수밖에 없는것이 事實이나, 그러나 韓國만을 위하여 存在한것이 決코아니고, 世界를爲하여 存在한 것이라는 意味에서 韓國教會의 “世界性”을 말하는것이다. 勿論 여기의 “世界”는 “韓國”을 內包한 것으로써, 그러기에 “韓國만을” 이란말중에 “만”字에 注意를 要하는것이다. 이와같이 教會의 世界性を 沒却하고 韓國教會는 韓國만을爲한 教會인것처럼 생각하고 行할때에는, 初代教會의 유대主義的 人들의 過誤를 되풀이하게되는것이다.

第二次世界大戰以後에 니르러서는 世界는 갑작이 좁아진 感을느리게한다. 原子·水素彈의 偉力은, 이제는 局部的인 戰爭을 不可能케하며, 音速飛行機의 出現은 이地上에서 “멀다”는 觀念을 없애버리게끔 된것이다. 더욱이 1945년에 發足한 UN機構의 發展 強化는, 어느 一個國의 獨斷이나 孤立을 全혀不可能케하는것이다. 이제와서는, 世界가 共通적으로 平和中에 잘살든지, 그리치않으면 世界가 全滅을하든지, 二者擇一할수밖에 없다는것이 世界政治家들의 一致하는 意見이되어진것이다. “世界聯邦” 說을 말하는者까지도 生起게끔되었다. 하물며 世界救援의 聖目的의 遂行을위해 存在하는 教會로써는 더욱이나 世界性を 發揮하지 않으면 아니될 段階에 入른것이다.

Ⅱ 教會의 單一性

新約에잇어서 主와 教會와의 關係를 比喻로 說明한것이 넷이 있으니, 中에 하나는 主께서, 또 하나는 主께서도 使徒 과울도, 他二는 使徒과울이 使用한 說明이다.

(1) 教會는 한 建物임 (即 殿聖임). 마16¹⁸ 2¹⁹⁻²²

“니는 磐石(磐石)라! 내가 이磐石우에 내 教會를 세우리니...”(마16¹⁸) 하고, 예수께서 말씀하셨다. 建物은 歷史를 通하여 繼續存在하여 있음을 象徵하는 것이다. 더욱이 모래우에 세운 집이 아니요 든든한 磐石우에 세워진 집은, 아모리 時代의인 風潮와 戰爭의 洪水가 밀려들지라도 조금도 變함이

없이 嚴然히 其 存在를 繼續하는 것이다(마7²⁴⁻²⁷). 집안에 居住하는 人生들은 瞬間의인 存在들이라 代代로 交替되지 單은 其 建物は 如前히 繼續存在하는 것이다. 故로 세우신 的 教會도 이러한 것이다. 然而 여기에서 우리가 特別히 考察하려는 中心點은, “내教會를”의 “教會”가 單數이요, 決코 “教會들”이란 複數가 아니라는 것이다. 다시말하면 的 教會는 이 世上에 單 하나의 單一教會를 設立하셨지, 유대人 爲해서 하나, 헬나人 爲해서 하나, 東洋人 爲해서 하나, 西洋人 爲해서 하나……, 이렇게 여러 教會들을 세우신 것이 決코 아니라는 것이다. 唯一神 禮拜하는 唯一聖殿을 傳統的으로 자랑하고 있었던 이스라엘民族도, 솔로몬의 聖殿, 스룹바벨의 聖殿, 헤롯의 聖殿, 이렇게 세 번씩이나 다시 建築하였으며, 그나마 主後70年에는 아조 없어지고 만 것이다. 그것은 物質로 세운 物質的 建物이기 때문이다. 그러나 的 教會는, 物質이 아니라, 神의 聖口에서 發言되는 바의 權能의 “말씀” 卽 “로고스”(λογος)로써, 的 靈인 聖靈의 役事로 세워진 靈的 建物이다(마4¹⁷ 7²⁴ 16¹⁷). 故로 地方的인 名稱을 띤 “教會들”은, 儀式이나 敎理信條의 特色을 띤 “敎派들”은 變하며 없어질 수 있으나, 的 名稱을 冠詞로 하는 的 教會는 永遠不變繼續인 것이다. 最初의 教會會議가 湧여졌든바의 예루살렘教會는, 最初로 파울과 바르나바를 宣敎師로 派送한바의 수리아. 안티옥教會는 變遷이 되었으며 없어졌으나, 的 教會는 單一性의 教會로써 어대든지 的 教會, 언제든지 的 教會로 存續이 되는 것이다.

“너희는 使徒들과 豫言者들의 터우에 세우심을 입은 자라, 크리스토 예수께서 親히 모퉁이 돌이 되셨니라. 그의 안에서 建物마다 서로 連結하여 主 안에서 聖殿이 되여가고, 너희도 聖靈 안에서 하나님의 居하실 處所가 되기 위하여 예수 안에서 함께 지여져 가나니라”(골2²⁰⁻²²). 이것은 使徒 파울의 說明으로써, 教會라는 말이 分明하게 言及되지는 아니 했으나, 教會에 對한 敎訓에는 틀림이 없는 것이다. 여기에서 우리가 注意해서 읽을 句節은 “그의 안에서” 卽 的 內에서 “建物마다”, 卽 地方的이요 敎派的인 個別的인 “教會들이”, “서로 連結하여 主 안에서 聖殿이 되여가고”, 卽 單一性을 갖인 하나의 “世界教會”, 卽 “에큐메니크教會”가 成立되여지는 途申이라는 말이다. 神의 居所로써의 聖殿(單數)이 成立되기 爲해서는 모든 的 人들이 “예수 안에서

“함께” 지여저가지 아니하면 아니 될것이다. 然而 모든 人들이 “함께”하는
그일조차도 한 聖靈의 役事와 感化感動이 아니면 決코 不可能인 것이다.

(2) 教會는 한 나무(樹木)임. 요15¹⁻⁸

“나는 포도 나무요 너희는 가지니……”(요15⁸). 예수께서 하신 말씀이다.
嚴格히 말하여 이 말씀이 教會對한 言及으로 取扱할수 있느냐? 가 問題가
되겠지만은, 여기의 “너희가” 한것은 勿論 人들을 代表하는 말도써, 따라
서 人들의 集合團體로써의 “教會”를 含蓄的으로 代表한다고 보아 그리 脫
線은 아니 될것이다. 然而 神의 受肉(Incarnation)이요 神의 “聖子”(或은
“道” 又は “理性”) 되시는 聖子 예수 人는, 人間의 血統으로써는 아부라함
과 마릿 의 後孫으로써, 彼가 地上生活하시든 팔레스틴 에 “教會樹”를 植木
할수 밖에 없었다. 그러나 이 나무는 猶太人의 나무가 아니요 世界人의 나
무로써 世界的으로 자라나지 않으면 아니될 性質의 “世界樹”였다. 그리하여
地下로써는 그 뿌리가 東西南北 四方으로 뻗치며, 따라서 눈에 보이는 地上
에도 東西南北 四方으로 가지들이 뻗치게 되었다. 然而 가지들이 많아질수
록 이와 正比例로 이 가지들을 支持하며 이 가지들에게 樹液을 供給하기에
너적하리만큼 나무 元體도 커지는 것이요, 또 이 나무가 튼튼히 서기위하여
地下의 뿌리가 넓고 깊게 퍼지는것은 植物學이 가르키는 眞理이다. 然而 이
포도 나무 比喩는, 教會가 其 位置에 따라 不可避的으로 分立되어짐을 나
타내는 教訓이다. 東洋에 位置하여 東洋教會, 우리 韓國에 位置하여 韓國教
會, 서울에 位置하여 서울教會, 龍山에 位置하여 龍山教會 等으로 分立되지
않을수없는 것이다. 이것은 모다 포도나무의 가지가 퍼지는 것이다. 分枝는
決코 分裂이 아니다. 魏그러나 하면, 各가지마다 나무元體에 有機的으로 連
結되어 其 生命을 維持하기 때문이다. 혹시 東便가지는 햇빛을 잘받아 茂盛
하고 西便가지는 그늘에 있어 發育이 不充分한 外的 差異는 있겠으나, 포도
나무에 달린 가지는 포도나무이지, 다른 것이 決코 될수 없다. 그리고 茂盛
한 가지에서 吸收하는 營養素들이 그러치못한 가지에게로 끌고두 配分되어
져 全體 나무가 存續하며 成長하는 것이다. 然而 各가지가 注意할 點은, 元
木을 위하여서의 가지이지 가지위한 元木이 아님을 切實히 깨달어, 元木에서
樹液의 供給을 받는 量以上으로, 뇌을 通해 吸收한 營養素들을 元木으로 供

出하여야 될 것이며, 따라서 나무의 所有主의 目的에 順應하여 結實하여야 될 것이다. 이렇지 못하는 가지들은 잘니워 불에 대워질 것이다. 또 가지들은 空間을 向하여 마음껏 自由스스로 伸張할 것이지만은, 兄弟가지와 열키지 않도록 注意할 것이며, 病的 侵入이 없도록 衛生을 잘 하여야 될 것이다. 兄弟가지들이 열키거나, 病을 받아들인 경우에는 全體樹의 生存을 爲하여, 따라서 他數多의 가지들의 生存을 爲하여, 不得已 切斷하지 않을 수 없다. 然而 여기에 注意를 要하는 點은, 剪枝하는 일은 나무 主人의 할일이지, 가지는 勿論 元木의 役割도 아니다. 然而 여기의 元木은 예수 그리스도이신데, 彼는 救主로 오셨지 審判主로 오신 것이 決코 아니다. 그러기에 主께서는 가라지 뽑으려는 증들에게 말씀하시기를, “그만두어라! 가라지를 뽑다가 穀食까지 뽑을가 念慮하노라. 둘다 秋收때까지 함께 자라게 두어라!” (마13²⁹⁻³⁰) 하고 命하신 것이다. 여기의 “秋收때”는 末世의 大審判을 指示하는 것으로 보기도 하는 結實期를 指示하는 말로써, 其 열매가 탄열매이나 열매가 달니지 아니할 때는 그것이 異端임이 分明히 들어나는 것이니 그때를 기대려 整理할것을 指示하는 教訓일 것이다. 中世紀舊敎의 過誤는 實로 神의 大權을 盜用한 일이다.

(3) 敎會는 한 몸임. 열1²²⁻²³ 3⁶ 4¹² 참고 코前12¹²⁻³¹

機能과 性格에 따라 分肢됨을 表示하는 比喩이다. 머리에서 思考하는바의 目的을 어느 한 肢體로써 充分하게 遂行할수 있다면 여러 肢體로 노니을 必要가 全혀 없을 것이다. 亦是 分肢는 分裂이 決코 아니다, 여러 肢體들이 모다 合하여 한 몸을 일우는 것이다. 肢體相互間에는 作用(function)과 靈能(faculty)의 差는 있을지언정, 價値(value)나 等級(degree) 又は 階級(rank)의 差는 決코 없는 것이다. 이 몸의 比喩는 넘어도 有名한 것이니 여러말도 說明할 必要를 全혀 沒까지 않는 바이다. 다만 여기서 強調하려는 點은, 敎會의 單一性이다. 肢體들은 여럿이나 이 모든 肢體들이 모다 連結하여 한몸을 일우는 것이다. 口·眼·手·발等 各肢體들의 性格과 作用은 다르나 거기에 優劣을 가릴수 없는 것처럼, 肢體들같은 各敎派들에 있어서도, 各異된 特性은 論할지언정, 優劣을 論함은 不可한 것이다. 어느 누가 손은 貴하니 貴히 譯이고 발은 賤하니 賤待하는 자가 있으리요! 故로 어느 敎會나

其 優越한 地位를 主張하며, 敎人數의 多數를 뽑내며, 信仰態度의 熱情的인
을 自誇하는 것은, 其實 敎會統一과 合一에 一大支障을 이르는 脫線的 態
度이다.

上述한바에서 分明히 證明되여지는 것은, %의 敎會는 本是부터 하나이지
두울이나 셋이 決코 아니였었다는 것이다. 故로 現今에 우리가 말하는 世界
敎會運動은 正確히 말하여, 本是부터의 單一性을 恢復하여 살나자는 것이지,
複數로 存在하여 있는 여러 敎會들을 聯合하여 하나를 만들자! 는 것이 決
코 아니다. 가지가 적저저서 樹皮가 벗겨지고 樹心이 露呈되여 病들고 말너
지고 있는것을 다시 合瘡식혀 그 가지의 生命을 維持식힐 뿐아니라 結實의
目的을 完遂하자는 것이다. 東西南北으로 分枝된 것을 中央集權으로 結束하
자는 것이 決코 아니다. 建物의 比喻에서 본다면, 바람벽에 틈새이 生起여
崩壞의 危機에 直面했으니 修築하자! 는 것이지, 한 建物內에 여러 房으로
分室된 것을 모다 더러버리고 한房을 만들자는 것이 決코 아니다. 또 몸의
比喻에서 본다면, 눈·코·손·발等 肢體들노써의 分枝가 아니라, 몸自體가
二分, 三分으로 分裂되여 致死危機에 니르렀으니, 大手術을 하여 治療하
는 것이지, 모다 손을 만들며, 모다 발을 만들자는式의 全體主義 劃一主義
는 決코 아니다. 손은 손의 特性을 保存하며, 발은 발의 機能을 存續식하면
서, 모다 한 머리 아래의 몸으로써 合하여 全體人格의 生活을 營爲하며 其
目的을 完遂하자는 것이다. 두 格體들이 合하여 한 格體를 만들자는것이 아
니요, 한 格體의 分裂을 막어 完全한 格體로써 保存하자는 것이다. 우리 韓
國의 例를 든다면, 우리가 韓國의 統一을 論함은, 單一民族의 單一國家로
있든 것이 共產主義의 侵略으로 二分되여 있으니, 한몸이 쪼기여 있어 죽겠
으니, 우리가 살기 위해서는 다시 統一하자는 것이지, 본시부터 共產主義
民族과 國家가 北韓에 있었고, 自由主義 民族과 國家가 南韓에 있었는바,
보다 便利한 生活을 爲하여 合해보자는 것이 決코 아니다. 어때까지나 사느
냐? 죽느냐?의 問題이지, 잘 사느냐? 못사느냐?의 便利圖謀의 問題가
決코 아니다. 못살어도 살기는 사는 그런 立場에서의 統一이 아니라, 죽겠
으니 살기위한 統一인 것이다. 이와같이 敎會의 單一性도 敎會의 外部的인
形式의 問題가 아니다. 根本的이요(fundamental) 生命的인(vital) 問題이다.

前項에서 論한, 教會의 世界性과, 此項에서 論한, 教會의 單一性에서 우리 그리스도교의 本質을 우리는 把握하였다고 믿어진다. 故로 世界教會運動은 그리스도교의 本質實現의 運動이라고도 할수있는 것이다. 어느 教派이나 共敎理와 信條에 있어서 教會를 定義할때에 現世的인 其教派背後에, 靈的인, 보이지않는 世界的인 單一教會가 있음을 是認하고 있는것이 事實이다. 이 世界教會運動은 바로 이러한 靈的인 教會를 現實化식히 보자는 것이다. 그러나 이것은 어대까지나 現實的인 教派分立을 無視하거나 否定함에서가 決코 아니라, 是正하며 靈化식힘에서 되어질 것임은 임이 우에서 論한 바이다.

Ⅲ 教會統一의 方法

(1) 教會는 그리스도교의 安해임. 엡5²¹⁻²³, 3¹⁻³²

教會를 그리스도교의 安해로 比喩한 第四比喩는, 教會統一의 方法을 含蓄的으로 敎示하는 것이다. 出生한 根源이 다르고, 成長한 場所가 다르고, 敎育받은 學校가 다르고, 모든 것이 根本的으로 全히 相異한, 各個 獨立的인 個性의 所有者들인 두 男女가, 오로지 愛情으로 結合하여 夫婦一身의 神秘的事實을 實現식히는 것이다. 黨派爭鬪로 四分五裂의 慘相을 들어내고 있는 코린토敎會를 向하여 쓴 書信의 結論的인 要節으로써 使徒 파울은 “너희 모든 일을 사랑으로 行하라!”(코前16¹⁴), 고 하신것은 實로 適切한 吩咐였다. 男便되시는 그리스도교를 熱情的으로 사랑하는 가운데 世界教會運動은 發端의 動機를 갖는 것이며, 또 其 究竟目標에 達成되어질 것이다. 愛情이 있을 때에는 言語와 風俗習慣이 全히 다른 異民族 사이의 國際結婚도 成立되는 것이 事實이거든, 한 男便 우리主 예수 그리스도교를 사랑하는 教會들이 主안에서 主의 뜻대로 하나이 되지 않을수 없는 것이다. 그리스도교는 一夫一婦制를 是認하는 바이요, 回回敎처럼 一夫多妻主義가 決코 아니다. 故로 그리스도교의 敎主되시는 우리主 예수 그리스도교는 어대까지나 한 安해를 願하여 擇하지지 여러 “안해들”을 娶하려 하지 않는다. 故로 그리스도교의 安해로써의 教會는 世界的 單一教會를 말함이지 分派分裂되어진 여러 教會들을 云謂함이 決코 아니다. 그리스도교는 난호여지지 않았다(코前1¹³).

(2) 統一위한 主님의 祈禱. 요17¹¹, 21-22

五旬節聖靈 降臨以前이니 聖靈의 言及은 없이 聖父와 聖子の 合一性만 붙어 教會의 合一을 祈願하였다고 볼수 있다. 故로 教會의 統一은 三位一體 敎理에 符合되는 必然性을 갖인 眞理로써, 主께서 간절히 祈願한바의 일이다. 이런 意味에서 볼때에, 世界教會로의 統一運動을 反對하며 妨害하는 자가 있다면, 이것은 곧 主의 聖意에 反對하는 反逆者이지, 人이나 人의 教會라고 할수는 없다고해도 過言은 아닐 것이다.

(3) 統一의 三原則. 코前1¹⁰

“兄弟들이여! 우리主 예수 그리스도의 일심으로 내가 너희를 勸告한다. 卽 너희 모두는 같은 일을 말하여야 될것ियो, 또 너희 中에 分裂이 없어야 될것ियो, 그리고 같은 精神(或은, 마음)과 같은 意見으로 너희는 合해져야 할것이다”(私譯).

코린토教會의 黨爭解消의 三要素로써 提出한 使徒파울의 이 말씀은, 오늘날 世界教會運動의 統一三原則으로도 適用할수 있는, 자못 意味深長한 聖句이다. 이제 이 聖句의 簡略한 註解를 試하여 본다면 아래와 같다.

① “같은 일을 말하여야 될것ियो”——여기의 “같은 일”이란 一般 共通之事를 말함이다. 現下에 있어서 全世界에 散在하여 있는 人의 教會들은, 原子力의 脅威下에 떨고 있는 이 世界에서는 萬民을 人의 福音으로 救援하겠다는 共通의인 目的과 事業을 云謂할때에 統一은 期待할수 있으나, 그러치 못하고 어느 한 民族이나 어느 한 敎派의 利益되는 일을 말하게 될때에는 統一은 成立되지 않는 것이다.

② “또 너희 中에 分裂이 없어야 될것ियो”——여기의 “分裂”이란 말은, 同質의 것을 大概同量으로 “쪼개여놓음” 卽 分割을 意味함이지, 異質의것을, 그나마 極少數의 分子를 全體에서 分離 또는 切斷해 버림을 말함이 아니다. 다시말하면 같은 人들의 分割이지, 人教會에서 異端分子들을 除去 또는 分離식함을 말함이 아니다. 여기서 말하는 分裂은 어대까지나 人間所行으로써의 結果를 말함이지, 聖靈의 役務로 되어진 結果를 말함이 아니다.

그리고 “같은 精神과 같은 意見으로 合해져야 될것이다”——例컨대는, 他가 奉仕의 精神으로 일할때 나도 그래야지 合해질수 있지, 그러치 못하고,

만일에 營利의 職業的 精神으로 對한다면 分裂은 不可避다. 또 같이 奉仕의 精神으로 나섰다 할지라도, 어떻게 行함이 敎會에 奉仕함이 되는가? 에 對한 判斷과 意見이 一致하여야 合하지, 그러치못하면 決裂이다. 例하면, 어느 特定事件에 對處하여, “各自의 利害를 不顧하고 오로지 敎會建德을 爲主하고 事件處理하자!”는 때는 同意하면서도, 他는 “그러니 사랑으로 寬容합시다!” 함에, 自己는 “早速히 依法處斷하여야 됩니다” 하고 主張하게 되면 決裂하게 되는 것이다. 故로 其精神뿐만 아니라 이 精神을 살리는 方法論에 對한 判斷과 意見도 一致하여야 된다. 에큐메닉運動에 있어서도 에큐메닉精神에 에큐메닉方法을 取할때 成就할수 있는 것이다.

(4) 世界敎會運動의 發展段階 或 順序

① 正確한 認識. 爲先 무엇보다도 自己가 가는길 或은 갈너는 길이 어떠한을 正確히 把握함에서 旅行의 發端을 지어야 될것이다. 첫째로 어느 地方의 又は 敎派的인 個敎會는 其實 獨立인 것이 決코 아니고, 世界的이며 單一的인 λ 의 몸된 敎會의 肢體敎會들임을 自覺할 것이며, 따라서 其 存在의 意義와 目標도 利己的인 個別的인 것을 止揚하고, 머리 되시는 λ 의 聖意와 主되시는 神의 聖目的에 符合하여야 될것임을 認識할 것이다. 그러나 여기에서 우리가 注意할 것은, 主께서는 決코 오늘날의 獨裁的인 全體主義者와는 判異한이 되시, 잃어버린 銅錢한편과 어린羊 한마리를 無視하지 않고 貴하게 여기시는 분이시다. 個性을 否定 又は 無視하는 全體主義가 決코 아니다, 全體內에서의 眞正한 個性을 發見하는 共同體(community)主義다. 포도나무 比喻에서 밝히 보는 眞理다. 故로 이 世界敎會運動은, 임이 여러번 言及하였거니와, 敎派하나를 더 增設함도, 既成敎派들은 吸收함도, 또는 모든 敎派들을 統率하려는 上位敎會(super Church)도 決코 아님을 認識할 것이다.

② 聖徒의 交際(κοινωνία). 다음으로는, 爲先에 聖徒의 交際를 갖기도록 할것이다. 世俗的인 交際에 있어서도 純眞한 사귀임에는 利己的인 觀念을 除外하거든, 하물며 거룩한 聖徒들이 交際함에 있어서는 더욱이나 純情과 眞實이 要請되는 것이다. 무엇을 얻기위해, 利益을 보기위해, 自我中心의 인 趣味本位로 交際함은 其實 眞正한 交際가 아니다. 夫婦間의 愛情으로

合一하는 것을 본보기로 하여 λ 의 사랑으로 聖徒間的 交際도 進行적이어
 될 것이다. 敎理 信條의 一致를 이루워보려 하는 것은 勿論, 敎會政治의 統
 一을 企圖함 같은 것도, 當初에는 바랄 수 없는 일이니 可及의 言及조차 注
 意하면서 오로지 兄弟의 사랑으로써의 聖徒의 交際에 專心할 것이다.

③ 共通點들의 調和. 世界敎會運動의 第三段階에 있어서는, 各敎派間에
 共通一致되는 點들을 골라내어 調和시킬 것이다. 相異點을 말하게 될 때에
 論爭이 생기며, 드되여는 聖徒의 交際까지를 傷하게 하는 失敗를 招來하는
 것이다. 相異點은 言及조차 注意하면서, 其共通一致點들을 내놓게 될 때
 에는 聖徒의 交際는 더욱 깊어지며, 드되여는 調和作成에 着手하게 될 것
 이다. 그리고 이 共通點들은 時間과 空間을 超越한 永遠 普遍的眞理에 屬
 하는 것들임을 곧 發見하게 될 것이다. 다시 말하면, λ 敎會의 發足當初부
 터 持續되여 온 點들, 世界各國 各地方이 모다 갖이고 있는 點들, 即 敎會
 의 世界性和 單一性에 關係되는 中心點들이 相互 共通點들임을 發見하게
 될 것이다. 質의 共通點의 量的 差異를 調和시키는 일은 아주 쉬운 일이다.
 다시 쉽게 말하면, 어느 共通信條가 있다면, 이 信條를 重要視하는 敎派
 와 輕視하는 敎派間的 調和는 λ 의 사랑으로 相互謙讓의 精神下에서 곧
 成立이 될 것이다.

④ 相違點들의 保留 或은 除去. 世界敎會運動의 最後段階는, 各敎派間
 의 相違點을 處理問題이다. 其 相違點이 其敎派의 오랜 時間을 두고 굳어
 진 傳統的인 것이면, 또 其敎派의 特色을 들어내는 것이라면 그대로 保留
 해두는 것이 可할 것이다. 그러나 그 相違點이라는 것이 其敎派에 있어서
 그리 重要한 것도 아니며, 또 굳어진 것도 아니라면, 除去하도록 힘쓸 것
 이다. 그러나 어대까지든지 個性의 自由를 確保하는 가운데, 自進 除去를
 기대릴 것이지, 外部로부터의 威壓을 加하거나 敎權發動으로 強制할 것은
 決코 아니다. 再三 말하거니와, 世界敎會運動은 自由意思로 行할 性質의
 것이지, 恩惠스럽게 行할 일이지, 律法的으로 強制할 일이 決코 아니라는
 것이다. 政治的實例에 對比한다면, λ 敎會의 世界敎會運動은, 卽 聯邦導下
 의 共產主義의 獨裁專制가 아니라, 美國을 首班으로 하는 自由主義陣營의
 民主主義에 屬하는 것이다. 眞理把握과 義務自覺에서 奉仕의 精神으로 世

界教會運動에 參與할 일이지, 世俗的榮光이나 支配的 心理에서 行할것이 決코 아니다.

Ⅲ. 教會의 作用 又は 職務

우리는 ⅳ의 세가지 職務를 말한다. 卽 祭司長, 豫言者及 王의 職務다. 그러면, ⅳ의 몸된 教會의 職務도 亦是 그 머리되는 ⅳ의 職務와 같지 않을 수 없다. 왜냐하면, 教會는 곧 ⅳ의 事業을 繼續代行하는 한 代行機關(agent) 이기 때문이다.

(1) 教會의 祭司長職務—禮拜作用

人間은 社會的이다. 個人 個人이 個別的으로 救援의 恩惠를 받았고, 集團의 救援이 아니것만은, 이 恩惠에 報答하는 禮拜에 있어서는 集團의 禮拜를 自進하여 行하게 되었다. 예수 ⅳ께서 復活昇天後에 120名의 信徒들은 한房에 會集하여 集團의인 祈禱와 禮拜를行하였다. 勿論 五旬節 聖靈降臨以後에 비로서 集團의禮拜를 目的하고서의 教會를 形成하기에 이른 것이다. 舊約時代에 있어서 이스라엘民族을 集團的으로 救援할 여호와禮拜에 있어서 集團 統一의禮拜를 올린것은 當然하거니와, 新約時代에 이르러 個別的救援임에 集團의禮拜는 若干 異例的인 感이 없지않으나, 모름직이 教會의 集團의禮拜는 救援의 條件이라기 보다는, 人間의 社會性을 神께서 容納하심에서 生起여진 것이라고 보아 틀림없을 것이다. 然而 울다함博士(J. H. Oldham)는 禮拜를 定義하여, “禮拜는 神의 自身啓示와, 彼の 救贖의 恩惠에 對한, 信者들의, 敬慕와 즐거운 獻身中에 行하는바의, 應答이다”(Worship is the response of believing men, in adoration and joyous self dedication, to God's revelation of Himself and to His redeeming grace)고 하였다. 그렇다면 “神의 自身啓示”, 卽 ⅳ로써의 終局的啓示나, “神의 救贖의 恩惠”, 卽 ⅳ의 十字架로써의 救贖이 世界的이며 單一의이라면, 따라서 이에對한 應答도 그 래야 될것은 當然한 일이라고 하지 않을수 없는 것이다. 예수 께서도, “靈과 眞理로써 禮拜할 것이다”(요²⁴, 私譯) 하였는바, 靈이나 眞理도 亦是 世界性과 單一性을 지닌 것이라면, 이 말씀도 역시 世界共通의인 時代不變의인 禮

拜를 要請하는 것이라고 볼수있는 것이다. 聖禮中心의 神秘的禮拜를 올리는 로마天主敎會나 正敎會, 說敎中心의 聖書的禮拜를 올리는 루터派와 칼빈派의 新敎徒, 冥想中心의 沈默의 禮拜를 올리는 禱告派等도, 各敎派가 中心置重하는 點이 다른 뿐이요, 其 根本的인 靈性과 眞理性에 있어서는 亦是 世界性과 單一性이 內包되어 있는 것이다. 모름직이 새벽기도회를 強調하는 點은 우리 韓國敎會의 禮拜의 代表的 特性이라고 指摘할수 있는 것이다.

그럼으로 各敎派 各敎會의 禮拜作用에 있어서도, 其世界性과 單一性을 살 내기에 힘쓸 것이며, 他敎派의 禮拜形式과 比較하여 自敎會의 缺點 或은 不足點을 補充하기에 힘쓸 것이다. 이리하여 보다 神께서 願하시며 기뻐 받으실 眞正한 禮拜를 올릴수 있게 될것이다. 禮拜場所나 같이하는 合所禮拜에 멈추지 말고, 마음을 같이하는 合心禮拜에까지 發展시킬 것이다. 然而 私의 利己的 目的보다 全體 共通의 目的을 爲할 때에 合心禮拜는 成立이 되는 것이다. 例를들면, 交戰中의 兩國內 人들의 祈禱에 있어서, 自國의 勝戰을 위할 때는 相反되나, 平和를 위한 祈禱이며 禮拜일 그때에는 비록 合所는 안되나 合心은 되여질 것이다. 이와같은 合心禮拜를 世界敎會運動은 志向하는 것이다.

(2) 敎會의 豫言者職務—傳道作用

“豫言者”의 職務는, 前者의 祭司長의 職務와 한가지로, 舊約時代의 職務이다. 新約時代敎會에 있어서는 “使徒”에 該當한 職務가 될것이다. 豫言者는 單純히 未來之事를 豫言이나 하는 職務가 아니고, 神의 召命下에 神便에서서 人類向하여 神意傳達하는 職務인 것이다. 新約時代敎會에 있어서는 神의 召命下에 神의 福音을 땅끝까지 傳達하는 職務이다. 然而 韓國敎會에 있어서는 國內傳道를 “傳道”라고 하고, 國外傳道는 “宣敎”라고 名稱함이 慣例가 되어졌으나, 其實 同義語들이요, 한가지일은 指示하는 말이다.

“예루살렘 과 온 유대와 사마리아 와 땅끝까지 이르러 내 證人이 되리라” (行1⁸). 예수께서 昇天直前 其弟子들에게 나리신 最後付託의 말씀인 同時에 敎會의 職務로 남겨놓으신 下命이다. 傳道の 起點은 勿論 너곳에서부터이겠지만, 其範圍는 世界的이지 民族의이거나 國家의이거나 地域의이 決코 아니다.

國內傳道에는 模範的으로 熱心強行하지만서도(그나마 最近에 너르러서는 식어진 感이 있지만은—), 外國宣敎에는 比較的 等閑視하여은 韓國敎會로서는 特히 傳道의 世界性을 再認識할 必要가 있는 것이다.

然而 傳道의 世界性和 單一性을 痛感한 先進敎會들이 合議하여 “世界宣敎協議會”(International Missionary Council, 通稱 I.M.C.)가 設立이 되어졌고, 其 支部로써의 “韓國基督教聯合會” Korea National Christian Council 通稱 N.C.C.)가 벌써 設立이 되어있는 것은 實로 神前感謝할 일이다. 그리고 敎會의 禮拜作用과 傳道作用은, 敎會의 代表的 二大作用으로써, 禮拜作用으로 內的 質的 成長하며, 傳道作用으로 外的 量的 延長擴大되는 것이다.

(3) 敎會의 王的職務= X 敎化作用

우리 X 人들이 할 模範的祈禱를 主께서 가르치실 때(通稱 “主祈禱”), 첫 祈願 “그일홈을 거룩하게 하옵시며”(禮拜作用에 依하여)에 뒤니여, 둘째 祈願으로, “나라이 臨하옵시며”이다. 여기에 “나라”(βασιλεία)는 “王國”으로써 곧 X 王으로써의 國家를 指示하는 것이며, “臨하옵시며”는 此世에 實現식히 주실것을 求함이다. 다시 말하면, X 께서 王으로 統治하시는 世界를 만들어 달라는 祈願이다. 다시 現代的인 用語로 表한다면, 世界의 X 敎化를 求함이다. 然而 “X 敎化”라고 함은 흔히 “傳道”와 混同하고 있다. X 의 福音을 傳함이 傳道라면, 그리고 X 의 福音으로 新生하는 X 人되게 함이 傳道의 目標요 目的이라면, X 敎化는 X 敎의 政治 經濟及 文化面을 通하여 世俗的인 政治 經濟及 文化를 支配領導하는 立場에까지 發展된 狀態를 表示하는 말노써, 반듯이도 世界人을 모다 X 人되게 함을 意味함은 아니다. 歷史와 世界의 主人公이 神이시라면, 神意遂行의 信仰生活을 하는 X 人들이 世界를 征服하고 主人公의 役割을 할지언정, 사탄의 압박이 노릇하는 共產主義者들이 世界를 征服하고 支配하는 때가 되도록 X 人들이 袖手傍觀해서는 決코 不可한 것이다. “모든 政事와 權勢와 能力과 主管하는 者와 이 世上뿐 아니라……도 萬物을 그 받아들여 服從하게 하시고, 그를 萬物우에 敎會의 머리로 주셨니 나라”(눅1²¹⁻²²). X 의 代行者로써의 그의 몸된 敎會는 當然히 世界를 支配하는 主人公 役割을 할지언정, 其 支配下에 奴隸生活할 것은 決코 아니다. 世界敎會運動의 中心使命中의 하나는 곳 이點에 있는 것이다.

V 世界教會運動의 三要素

世上을 救援하는 唯一의 方途로써의 教會의 머티되시는 우리主 예수 그리스도께서 救贖의 十字架를 지시기 前날밤 其弟子들에게 告別教訓(14, 15, 16장)하신 中에 其關鍵과같은 代表的要言은 實로 14^節의 말씀이라고 할수있는 것이다. 卽——“내가 곧 길이요 眞理요 生命이니 나로 말미암지 않고는 아버지께로 올 자가 없나니라”.

여기의 “길”(道, way)은, 어느 目標을 志向하고 行하는 者가 通하여 目的地에 到達케 하는바의 其方途 又は 方法을 말하는 것이다. 길없이 目的地에 나를수 없는 것처럼 어떤 일이나, 方法이 없이 目的成就是 不可能한 것이다. 그리고 여기의 “眞理”(참, truth)는, 우리의 五官感覺을 通하여 認識되어지는 모든 事物의 本體(Substance)及 本質(essence)이 되는바의 實在(reality)를 말하는 것이다. 우리의 五官感覺을 通하여 認識되어지는바의 物理化學의 自然現象들은, 其實 映寫幕에 비취이는 映畫같은 것으로써 一時的 瞬間的인 假現象에 不過하는 것이다. 그것은 아침 안개와 같이 곧 살아져버릴 것이니 이것을 붙잡고 있다는 것은 其實 무지개를 붙잡을너는 것과 같이 헛된 일인 것이다. 그리고 여기의 “生命”은 “永生”과 同義語로써 모든 宗教의 窮極目的이 되어지는 것이다. 그리고 第四福音에 있어서의 “生命”이나 “永生”이란 말은, 共觀福音에 있어서의 “神國”이라는 말과 同義語임을 記憶하여야 될 것이다. 大概 이만한 豫備의 知識을 갖이고 예수의 此言及을 要約해서 解釋한다면, 此言及은 吾等 그리스도인들의 信仰生活의 三階段을 表示하는 것으로써 爲先에 그리스도의 길 卽 道에 들어서서 行할것이요, 次로 로고스(λόγος), 卽 神의 理性되시는 그리스도를 認識 把握하여야 드되여는 우리 그리스도의 窮極目標인 神國에 入하여 永生을 享有할수 있다는 말씀이다. 然而 神의 眞像을 喪失하였고 純粹 理性을 잃어버린 우리 罪性人들 스스로는 到底히 期待할수 없는 일이다. 그러기에 우리는 그리스도에 全的 歸依하여야 되는 것이다. 다시말하면 우리 그리스도교는 自初至終 그리스도 --貫하는 救援의 宗教로써 救援의 方法도, 其內容도, 其目的도 모두 그리스도시라는 것이다. 그리스도교는 어대까지나 그리스도의 宗教임을 代表的으로 宣

明하는 말씀이다.

然而 筆者가 요14⁶의 簡要한 註解를 여기에 紹介함은 다른 까닭이 아니다. 이 말슴은 곧 世界教會運動의 三要素를 含蓄的으로 教訓하는 것도 되기 때문이다. 왜냐하면, 世界教會運動은 두말할 것도 없이 基督의 運動이요, 따라서 基督人들의 運動이며, 基督人들의 救援에 關係되는 것이기 때문이다. 現代 基督人들의 一般的通弊는, 西洋式 資本主義思想의 影響인지 모르거니와, 넘어도 功利的이며 利己的이어서, 自己救援에 關係있다고 생각되어지는 일에는 比較的 熱心이나, 그러치 않다고 생각되는 일에는 매우 冷淡하며 無關心한 것이다. 特別히 우리 韓國의 基督人들에게서 이 弊端을 切實히 瘡기게 되는바, 救援에 直接 關聯되었던 것으로 알려진 教理信條 對하여서는 黨爭을 이르기만큼 熱心하면서도, 이 世界教會運動은 救援과 別般 關係없는 일인 듯, 甚해서는 信仰이 淺薄한 基督人들의 世俗的인 運動인 듯 酷評하는이 所차도 있게 되는 것이다. 이것은, 敬虔하고 眞實한 信仰은, 罪惡이 가득찬 世上에서 떠나는 生活, 卽 俗世와 離別하여 區別된 生活을 함이라는, 淸理主義의 信仰觀에서 나온 誤謬인 것이다. 이것은 離俗入山의 佛敎와 같이 消極的인 態度로써, 變化山上에서 페트로가 犯한 過誤인 것이다. 基督敎는 積極的인 宗教로써, 罪惡을 “避한다”기보다는 此를 “克服하며 滅하는” 것이다. 이런 意味에서 본다면, 基督敎는 우리를 神國으로 인도한다기 보다는, 其와는 反對로 神國을 우리에게로 인도하는 것이다. 다시말하면, “神國이 接近되었다”는 基督의 宣布는, 우리가 神國에 가까히 이르렀다기 보다는, 神國이 우리에게 가까히 臨하였다는 것으로 解釋한 것이라는 것이다. 이런 意味로써 우리는 主祈禱文의 “니라이 臨하옵시며”를 解釋하여야 될 것이다. 一言으로 結하면 現世界를 神國化하는 일, 이것이 바로 世界教會運動인 것이다.

上述한바의 예수 基督의 言及을 念頭에 두고서 筆者는 世界教會運動의 三要素를 생각하여 보았다. 卽一, 世界教會運動에 있어서 무엇보다도 꼭 있어야 할 세가지 要素는, 精神, 知識及 行爲라는 것이다. 爲先에 世界教會運動의 精神을 갖기고서 이 일에 着手한 것이요, 다음으로는 此運動에 關한 知識을 얻은 後에 비로서 行爲에 옮기어야 된다는 것이다. 이 次序는 此運動에 加擔하는 이들이 履行할바시 先後順序도 되어지거니와, 同時에 또한 其重要性

의 等級에 있어서도 銘心할바의 次序인 것이다. 이제 간단하게나마 此三要素를 說明하여 보기로 하자.

(1) 精神(Ecumenic Spirit). “마음” “心情” 又は “思想” 이라는 말과 同義語로써 모든 行爲의 發源을 指示하는 것이다. “人間의 周圍環境(物質的條件)이 彼の 意識(思想 又は 精神)을 形成한다”고, 唯物論者 칼·맑스는 말하였다. 이말은 聖靈으로 新生(regeneration) 하지 못한 不信者에게는 或是 適用될는지 모르거니와 우리 人에게는 正反對의 思想인 것이다. 吾等 人들은 어대까지나 “精神”에서 始作하는 것이다. 그리고 이 精神은, 이말이 임이 含蓄한 바와같이, 神과의 關聯生을 갖인 것으로써, 神啓示에 依한 思想 即 內住聖靈의 敎示에 依한 思想을 말함이다. 故로 이 말은 곧 “聖靈의 指示” 或은 “靈感”이라는 말의 哲學的 術語로써 人間이 動物과 區別되는 要素를 代表하는 것이다. 精神없이, 即 思想에서 發源되지 않은 行爲를 가라쳐 우리는 動物的 行爲라고 함은, 此는 곧 本能에 依하였기 때문이다. 이와 꼭 마찬가지로, 에큐메닉精神 없이 에큐메닉運動을 한다고함은 其實 잇을수 없는 일이거니와, 만일에 잇다고하면 그것은 被動的이거나 僞善의이 되지 않을수 없는 것이다. 다시말하면 에큐메닉精神이 없이 에큐메닉運動을 한다는것은, 마치 꿀 위해 이꽃 저꽃으로 날니단니는 蜂蝶이 無意識中에 種子傳播의 役割을 遂行함과 같은 것으로써, 고집어 말하면 職業的인 行爲에 不過하다는 것이다. 그리고 만일에 에큐메닉精神이 아니고 他思想으로 이 일에 着手하는 者는 當然히 僞善의이 되지 않을수 없는 것이다. 然而 여기에 “他思想”이라고함은, 그래도 에큐메닉精神과 友好的이 될지언정 敵對되지 않는 것임에 “僞善的”이라는 形容詞로 表示하고, “僞善”이거나 “異端”이라는 定罪에까지는 니르지 아니하였지, 만일에 그것이 敵對되는 思想이라면, 此는 곧 僞善의이 異端인 것이다. 故로 此運動에 있어서 時間的으로 爲先 要請되어지며 其重要性에 있어서 가장 必須的인 것은 곧 世界敎會運動精神을 가지자는 것이다. 그런비 事實은, 이 일은 내가 가지려해서 가지는 것이 決코 아니요, 神께서 聖靈通해 주시는 일임에, 우리는 信仰心으로 祈禱할 것이다. 이러기에 結局에 있어서 此運動은 곧 信仰運動이며 聖靈의 役事라고 하는 것이다.

(2) 知識(Ecumenic knowlege). 理性으로 學習하여 收得하는바의 後天的인 것으로써, 先天的인 智慧(wisdom)와 區別되는 것이다. 이런 意味에서 知識은 前節에서 述한바의 精神이 보다 神的인인 靈的인에 對照되어, 보다 人間的이며 物質的이다.

“知識없는 所願은 善치 못하고, 말이 急한 사람은 그릇하느니라”(箴19² = Also, that the soul be (或은, desire) without knowledge is not good; And he that hasteth with his feet sinneth).

모름직이 此聖句는 世界教會運動의 第二要素를 全的으로 指示하는 것으로 볼수 있다. 勿論 此聖句가 말하는 知識을 神學的으로 取扱하여 註譯한다면, 여기에서 筆者가 言及하는 知識과 多少 差異가 있을는지 모르거니와, 其根本에 있어서는 亦是 同義語인 것이다. 더욱이 注目의 價値가 있는 點은, 여기에 “所願”이라고 韓譯한 말의 英譯에는 “the soul” 即 前節에서 說明한 “精神”과 共通된다는 것이다. 다시 말하면, 英譯에 依한다면, “知識”이 없는 魂(或은 精神)은 울지못하다”는 말이 된다는 것이다. 그러기에 使徒 바울도 “하나님의 뜻을 아는것으로 채우게하시고”(골1⁹ = ye may be filled with the knowledge of his will……), 即 神意理解의 神學知識의 必要性에 言及한 것이다. 故로 아모리 에큐메닉精神에 熱中한다고 할지라도 여기에對한 神學的知識을 學習하기 前에는 實踐에 着手함을 避할지니, 곧 失敗에 도라가고 말 것이기 때문이다. 引用聖句 下半句의 “말이 急한 사람은” 곧 所謂 “實際主義者”로써, 自己의 着手하려는 事業의 性格과 意義를 充分히 理解하기도 前에 性急히 實行에 옮기는 者이다. “너희중에 누가 望臺를 세우고져 할진대 自己의 가진것이 竣工하기까지에 足할는지 묻져 안져 그 費用을 豫算하지 아니하겠느냐?”(눅14²⁸) 하신 主의 말씀은 곧 이런 性急한 사람에게 行爲前 知識의 必要를 警告하는 말씀인 것이다. 垂直線的 神啓示에 넘어도 置重하는 남어지, 水平線的 人間知識을 無視 或은 輕視하는 態度는 其實 真正한 信仰態度는 아니다. 왜냐하면, 信仰은 神啓示에 依한 것이면서도 어대까지나 人間이 가지는 것이며, 人間的인 要素인 理性에 依하는 知識을 內包하여 있는 것이기 때문이다. 目下 韓國의 人들은 知識面에 不足한 結果로 脫線的인 行爲가 “信仰”이라는 假面을 쓰고 橫行하게됨 되어진것을 볼수 있는

것이다. 故로 筆者가 主張하는 世界教會運動에 있어서도 여기에對한 知識을 具備할 때에 失敗와 脫線을 免할수 있다고 確言하는 바이다.

(3) 行爲(Ecumenic action). 行爲는 上述한바의 精神과 知識의 結實이다. 마7¹⁵⁻²⁷의 主의 敎訓에 있어서, 19절까지에 있어서 열매를 “맺는다”는 말과, 20절以下에 있어서 “行한다”는 말과는 其實 헬나語原語에 있어서는 *ποιέω*라는 한말임에 實로 重且大한 意味가 內包되어 있는 것이다. 다시말하면, 行爲는 其人의 精神 又是 思想의 結實인 것이다. 그러다면 主의 敎訓을 길게 說明할 必要도 없이 一言으로 여기에 適用한다면, 에큐메닉 精神이란 나무가 에큐메닉 知識이란 꽃이 開였다가 結實되는 것이 곧 에큐메닉 行爲이지, 其他는 決코 아니라는 것이다. 善樹에 善果이지 惡樹에 善果는 決코 期待할수 없는 것이다. 此는 所謂 因果의 法則으로써 使徒과울 도, “사람이 무엇으로 심으면 저 그대로 거두리라”(갈6⁷)한것과 符合되는 것이다. 에큐메닉의 씨를 뿌리고서 에큐메닉의 열매를 期待할 것이다. 임이 우에서 言及한것임에 다시 되풀이하기를 避하거니와, 에큐메닉 精神이 없이, 或은 其他 靈神으로 에큐메닉 行爲에 着手하게 되는 境遇에는, 그것이 眞正 에큐메닉 行爲가 될수도 없거니와, 그처럼 보핍지는 것은 其實 假飾에 不過하는 것이다. 그러기에 과울 도 分明하게 肉體의 結果와 聖靈의 結果를 各各 區別하여 羅列하게 된것이다(갈5¹⁶⁻²⁶).

여기까지 筆者가 記錄하고 잠간 分대를 멈추고 눈을 감고 現下 韓國敎界를 考察할때에 實로 寒心과 부끄러움을 不免이다. 우리 韓國敎會는 先進敎會들이 갖이고 있는 機構들을 거이다 갖이고 있다. 남들이 하는데로 우리도 하는 模樣을 하고 있다. 그러나 果然 彼等과 같은 精神을 갖이고, 또는 彼等과 同等의 知識을 갖이고 움직이고 있는가? 自問할때에 우리는 “예!”하고 肯定的인 對答을 良心의으로 할수 잇겠는가? 宣敎費에 依한 宣敎事業, 敎會費에 依한 敎會事業이 아닌가? 하고 누가 質問할때에 果然, “아니오” 하고 確乎하게 否定할수 잇는가? 筆者는 스스로가 그러치 못함을 부끄러움을 무릅쓰고 主앞에 謙遜히 告白할수밖에 없는 것이다. 모름직이 이러한 缺點은, 筆者一個人의 過失에 不過하는 것이요, 他는 그러치 않으리라는 것을 衷心바래며 信賴하는 바이지만서도, 萬一에라도 筆者와 同感되는 同役者가 있다

면, 우리는 爲先에 엮드려 悔改하고 다시금 上述의 順序를 밟아, 에큐메닉 精神을 갖이고, 에큐메닉 知識을 學習한 後에 에큐메닉 行爲에 着手함으로써, 被動的이며 職業的이며, 乃至는 僞善的인 에큐메닉 運動이 되지 않도록 하여야 될것이다. 다시 말하거니와 筆者의 批判이, 아니 自我反省이, 過激한 鄙劣 駭異한 判斷이라고 할는지는 모르거니와, 脫線的이거나 過誤를 犯한 것이 아닐진대는, 筆者의 主張을 물너치지 말기를 再三 懇請하는바이다. 正統信仰을 保守하는 韓國教會는 모름직이 이 信仰에 立脚하여 正統的인 世界教會運動을 遂行하여야 될것이다.

結 論

以上에서 우리는 至今 世界教會의 中心話題가 되여지는 “에큐메닉” 運動에 對하여, 外國人들의 理論들을 번역하지 않고, 오로지 聖書의 眞理를 基礎로 하고서의 筆者의 意見을 要約해서 略述하였다. 이것은 外國人들이 陳述한 에큐메닉 對한 理論들이 合當치 않다거나 不足하다는 것이 決코 아니다. 다만 그대로 받아들여 理解하기에는 韓國教會는 아직도 準備되어 있지 않다는 點과, 또 外國語번역에 있어서는 誤解의 根據를 臚수있는 可能性이 多分 있기때문에, 또 하나는 우리 韓國教會의 特殊事情을 考慮하는 가운데서, 筆者 아직 淺學菲才로써 이 일을 說明할 資格이 있는가? 를 自疑하면서도 急迫한 要請에 應하여 敢히 此 小考를 發表하는 바이다. 筆者는 韓國教會의 指導者 立場에 선 者 아니매 此小考가 韓國教會에 얼마나한 影響을 주며 어느 程度의 效果를 거둘수 있겠는가? 가 問題이지만, 이것이 한낱 筆者의 人間的인 意見이 아니라, 만일이라도 聖靈感化에 依한 啓示的인 指示라면은, 모름직이 韓國教會는 留意하지 않으면 아니될 論文임을 確信하는 바이다.

神國의 成長은 神祕的이어서, 農夫가 씨를 뿌리며 “다가 밤낮 자고 깨고 하는 중에 씨가 나서 자라되 그 어디께 된것을 아지 못하니라”(막4²⁷) 하시고 主께서 가르치신 그대로다. 世界教會運動도 亦是 神國運動으로서 神께서 聖靈通하여 하시는 일이다. 그럼으로 우리 人間的의 모든 不足한 點들이 많을 지라도 그 모든 것을 克服하고 神祕中에 成長 結實에까지 니를 것은 確信하

며 疑心치 않는바의 일이다. 따라서 韓國教會에 있어서도 聖靈의 役事도
이 世界教會運動의 씨가 뿌려졌으며 우리는 좋은 열매 맺기위해서 부끄럽히
김매며 물주는 일을 할것ियो, 成長 結實은 神의 聖手中에 있는 일이매 然空
한 念慮를 할 必要는 쏘려 없는 것이다.

主여! 이 적은 글에 祝福하시자 主께서 이 韓國教會內에 뿌려 놓으신
世界教會運動에 적은 도움이나마 되게하여 주소서!

1956年12月24日 南山麓寓居에서 朴昌陸 識

出 刊 案 內

- ◎新約神學上卷 既刊
◎에큐메니크文書第一輯 既刊
◎新約聖書註解 前書 續刊
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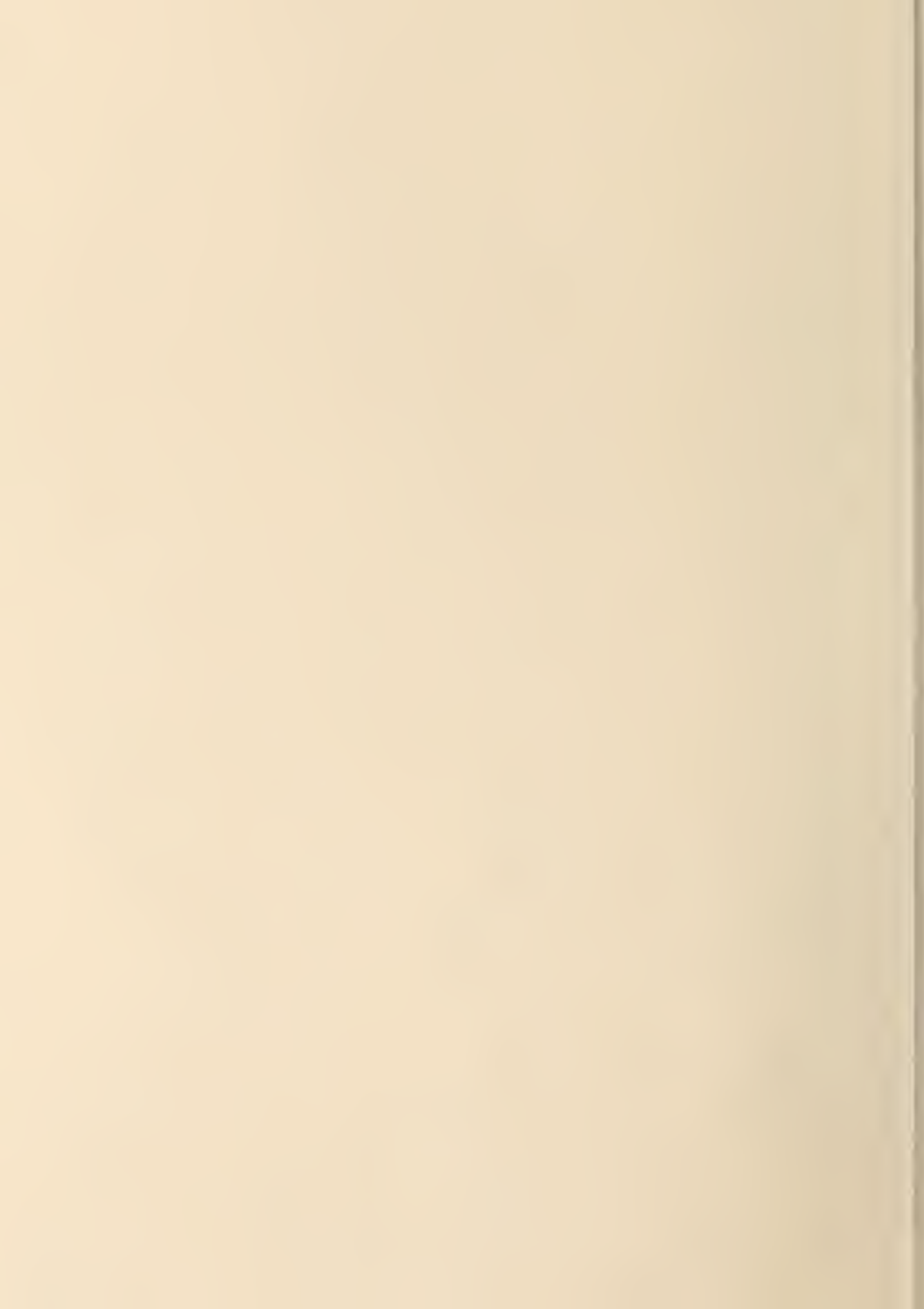
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Roadside Evangelism. Something new in evangelism in four countries of the Andong area, Korea, is the noon-time work with Koreans who repair gravel roads. The road repair men are citizens required, one from each home, to work on the roads at least twice annually for periods of about two weeks. Rev. Stanton R. Wilson, together with the moderator of the local presbytery, and the presbytery chairman of evangelism, visit work groups and attend meetings conducted by local churches during the noon break. Brochures especially prepared for this work reach many of the multitudes of Koreans who do not know Christ. Mr. Wilson, who teaches in the Bible Institute in Andong and works in country churches, asks for prayer partners in his challenging work.





A RUGGED ROAD AHEAD

An Editorial by J. R. SAUNDERS

We have visited many of the leading nations of the world. The more we see of these other nations, the more we appreciate the United States, the America for which our forebears suffered so much.

As we approach California from the East, crossing the long expanse of barren deserts, we can see the old trails and mountain passes that the early settlers used. Many perished along the way from Indian attacks, snow and ice of the long winters and other hardships; but they endured these things that we might have the lovely states along the coast of the Pacific Ocean. In fact, our whole nation is founded on such suffering and endurance.

Now, the very blessings that our hardy forefathers won for us with their difficult struggles are in danger of being taken from us. These blessings—freedom, the individual's worth, the sacredness of the family, the liberty of our schools and churches, our faith in God—all are challenged with a zeal and consecration by the atheistic totalitarian Communism that will test all we hold

dear in our nation.

Our returned soldiers, our missionaries and other Americans who have had contact with this enemy tell of the ruthlessness and deception they pass. They would turn our democracy into enslavement, human rights into war-mongering, religious freedom into Soviet propaganda, individual worth into state property, and our truth and freedom into atheistic Communism. We must frankly face this situation and count the cost and determine to conquer.

The freedom-loving Hungarians have given us a noble example of courage and bravery. Our president has said, "There is no sacrifice, no labor, no service too hard for us to bear to support a logical and necessary defense of our FREEDOM." A long-range program for "defending our freedom" begins with the children and youth of Asia. Our limitless blessings need to be shared with the struggling nations of the Orient. The New Year is a good time to share our blessings alleviating the misery, poverty and want of the world.



SHE MOTHERS 120 TEEN-AGERS

The Remarkable Story of Hanna Yang Kim

By Dan Thrapp, *TIMES* Religion Editor



VISITOR FROM KOREA—Mrs. Hanna Yong Kim, right, who runs a foster home for 120 teen-age girls in South Korea, chats with Mrs. Janet Whang at Korea Gospel Mission, Inglewood, as Mrs. Yong visited.

—Los Angeles Times photo

Foster mothering 120 Korean teen-age girls can be a headache, as for instance, when amorous-minded youths pawl around in the dead of night whistling for them, but more often it is a rewarding experience.

At any rate this is the conclusion of Mrs. Hanna Yang Kim, 62, who in the bitter reconstruction years since the Korean hostilities ceased has cared for more than 500 girls. Many of them were mere children, aged 5 or so, when they arrived.

Others have since married and left the informal home Mrs. Yang maintains for them at Pusan. She described her work in an interview here.

Never Disappointed

Since most of the girls are refugees from North Korea, and cannot go back, they are often homesick, sometimes ill, and, despite their numbers, occasionally lonesome. In any event, they turn to Mrs. Yang for solace and they are never disappointed.

With that many girls, birthdays are a common occurrence, but parties are costly and Mrs. Yang couldn't swing an individual party for each girl.

So she has a birthday party once each month for all the girls who have birthdays during that month. The only cakes are pan-cakes and the rest of the party meal usually is rice and soup, but it is always a treat and for the girls each party is a fabulous success.

Started in Tent

Raised a Presbyterian, Mrs. Yang, from a well-known and prosperous Korean family, got the idea for her unique colony even before the Korean war, when she first noticed that there were many homeless girls from north of the 38th parallel crowding into South Korea.

She started her project in a tent. Now there are 10 buildings on the two acres she has acquired, though one of them is of mud and only two are of brick.

Most of the girls who live there are Christians but they are of many persuasions.

Lots of Work

They are all hard workers and there is much to do around a farm, even if it is only two acres, for in Korea everything is done by hand and with human labor, even to plowing.

"It would cost \$100 to buy a cow to pull the plow," explained Mrs. Yang, "and it would cost twice that to feed the cow during the winter. So the girls pull the plow."

Thieves made off with anything not nailed down, even with squealing pigs, and Mrs.

Yang had constantly to keep a weather eye out.

"Men ore terrible," she confided, but she didn't mean it that way it sounded.

U. N. Helps Out

Finally, with help from U. N. armed forces personnel and from other sources, she managed to fence her farm and thus control the depredations. This, of course, did nothing to lessen the attraction of her girls' home for young Korean men.

"Sometimes they wake me up in the middle of the night, with their whistling for the girls," she said. "But watchfulness thwarts them."

Church World Service and other relief agencies help support her girls until they can make thier own living and are grown. Some have been "odapted" by U. S. foster parents who support them at the rate of \$10 monthly.

Ardent Admirer

At Mrs. Yang's they are taught to sew and do other useful things.

"I don't let them just play and loaf, but teach them to become good citizens and goad Christians," she said. "Many of the older anes teach Sunday school."

One of her most ardent admirers is Mrs. Janet Whang, of the Koreo Gospel Mission, 657 W. Arbor Vitae St., Inglewood with whom Mrs. Yang is staying during her visit here. Mrs. Whang's work concerns younger children than those cared far by Mrs. Yang.

"She is really a remarkable woman, doing an important and difficult job," said Mrs. Whang.

Mrs. Yang will be in this country far about a year, speaking at various churches and telling of her work in Korea.

—Reprinted from Los Angeles Times, Sunday, November 11, 1956.

HANNAH YANG KIM'S AMERICAN TOUR

Mrs. Hannah Yang Kim, whose remarkable work for Korean refugee girls is told on these pages, is presently touring the United States under the auspices of Pan Pacific Centers. A militant worker for Korean independence, a pioneer in the YWCA, Hannah Yang (in Korea women retain their names after marriage) headed the Patriotic Women's movement after liberation in 1945, and worked for the rehabilitation of juvenile delinquents under the United National Command. Convinced that prevention of crime is easier than its cure, she founded the **Pusan Girls' Home** in her home city in 1947. Rev. Rex Ray, well-known missionary to China and Korea, says of her work:

"She is a very fine Christian woman and is doing a wonderful work. You can trust her in anything she tells you. The home is well managed and the children have many Christian services in which they take part. I think it is one of the best managed homes I know of. She gives every ounce of her strength and time to those girls. They all love her. She has many friends and is a very influential woman even among the high officials in Korea."

Gifts for the **Pusan Girls Home** or for other orphan centers aided by Pan Pacific Centers in Korea, India, Japan and Formosa are deductible fram income taxes. \$10 a month sponsors a child's food, clothing, housing, medical care, schooling, and vocational training. Gifts in any amount are appreciated.

Make Christmas last the whale year around for these hapless victims of war and suffering. Act now!

Send your gift to Pan Pacific Centers, Bax 1048, Santa Monica, California.



Girls in the Pusan Girls' Home pull the plow since the cost of a cow to do this chore would cost the prohibitive price of \$100.00, according to Mrs. Kim.

**WHAT IS THE
ORIENTATION
COURSE**

**at
PAN PACIFIC CENTERS?**

?

It is a three-weeks orientation program planned to help new foreign students get acquainted with American home, civic and community life so that their school experiences will be more meaningful. Those participating have intimate contact with an American family and learn American ways and speech while participating in the life of the home.

Living accommodations at the Center cost \$1.50 per day for food and lodging.

The Center is supported by voluntary donations, which are deductible from income taxes.

WHERE DO YOU COME IN?

You can help immensely by giving either time or money, or both (both are urgently needed).

**Send donations and/or queries to:
PAN PACIFIC CENTER
12009-15 Santa Monica Blvd.
Los Angeles 25, Calif.**

**VIGNETTES
of
SOUTHEAST
ASIA**

OPPOSITE PAGE:

Philippine landscape used as our cover picture for the SOUTHEAST ASIA VIGNETTES section following.

Men and Women in the Church

Madeleine Barot

SINCE THE TIME OF Adam and Eve, men and women have lived together, working side by side, sharing responsibilities. The line of demarcation between work and responsibility assumed by one or the other varies according to the dictates of society, culture, and the times, but co-operation exists under one form or another. In the Church, also, as far back as the first communities, women took their places as deaconesses, in works of charity, in missions, and as teachers. How is it that the question of the place of women in Church and society has filled the columns of the Christian press? Why has the World Council of Churches established a department to help the churches in this field?

Some men feel uneasy about what seems to them a new feminist attack, while, on the other hand, some women believe this to be one of the last efforts of men to keep them in a subordinate position.

The issue is really quite different. It is a question of reaffirming a fundamental Christian truth that has been, so to speak, suppressed, and to find how it must express itself in modern society. It is a matter for the churches to undertake in the particular field of relations between men and women. It is a work parallel to the work for unity between the churches when they proclaim the Biblical demand "that they may all be one" and seek to manifest this unity in a visible way.

Of course, divisions and rivalries are not so sharp as between Christians of different traditions. Men and women individually will again and again come closer together. But what the Bible proclaims goes far beyond the unity of a couple, marriage, and family life.

Men and women have been created together to complement each other. . . . (Gen. 1:27ff). Christ came to save us all and to call us together to serve. The Holy Spirit is given both to men and to women, so that their sanctified lives, lived together in the

*Mlle. Barot, of
Geneva, Switzerland*



Church, bear witness to Jesus Christ and proclaim the coming of the Kingdom.

Concretely, this means that alone, and individually, men and women are incomplete, that some reach their full stature only with the help of the other. To limit this partnership to the physical realm is one of the causes of the intellectual, artistic, and spiritual sterility which so often strikes our cultures, society, and churches. This means that segregation of the sexes is comparable to a divorce, bringing about impoverishment. All true co-operation of men and women is a source of richness. A simple "peaceful co-existence," too often regarded as the ideal solution, is also sterile.

The Church, by its very nature, must aim at this complementary relationship. When churches work toward this fullness, this unity, struggling against racial segregation and aiming toward better co-operation between men and women, it is not an act of justice, accomplished for one segment of membership, but a measure of salvation for all. If there is no true co-operation, all suffer, men as much as women, and the whole witness of the Church is thus weakened. The very idea of the fullness and unity of the Church is obscured.

But what can we do in practice?

First of all we must continue to develop the education of girls in all lands. There are still too many countries in Asia, Africa, and South America where the privilege of going to school is reserved for boys.

We must sustain the effort being made by the United Nations in the field of fundamental education and professional schools. We must continue to build upon the extraordinary contribution made by the great women's church colleges in India, China, Korea, and Japan.

(Continued on page 114)

April 1957

COME TO KOREA! Join us as we walk down Chong No (street) at 8:30 a.m. any day of the week and mingle with the hundreds of young people wending their way with high spirits toward the various high schools and universities. The girls are in dark blue skirts and jackets topped by a starched white collar, and the boys in the black uniform with brass buttons and the visor-peaked cap. One is suddenly aware that education is an intense obsession in the life of Korea. Dare we ask what of the future for these students? That entrance into a Christian institution of learning is a dream coveted by parents for their children is evidenced by the increasing enrollment, resulting in over-crowded buildings and too little equipment.

Pilley Kim Choi, with a smile in her eyes, tells of entering Chungsin Girls High School together with her sister and three nieces in 1901, stretching the enrollment to thirteen. Fifty-six years later Mrs. Choi is principal of a student body of 1350 and a faculty of fifty.

At the time of the communist invasion Chungsin went into exile in Pusan setting up classes in a tiny church hugging the mountain side. Then came liberation but no campus in Seoul. The girls studied in Yun Dong Church, no heat, few books, dirt floors, no desks!

Today Chungsin stands on a hill not far from the center of Seoul. Facing a large playground are three buildings, upon only one of which will we focus here. It is one story and of gray stucco, the beginning of the Science Building. It boasts four classrooms and two empty rooms set aside for experimental study with microscopes, test tubes, etc. Yes, upon this foundation with the help of the women's Opportunity gifts Chungsin hopes to build and equip a five story unit. In addition to well-equipped laboratories and fourteen classrooms, there will be space for soundproof music practice rooms and a general library. The alumni, prominent Christian Koreans of high business and professional standing, will raise over half of the cost. Does it seem worthwhile to you, as women who have never had to go into exile as these Christian lead-

"Korean women are strong. They work hard. Korean mothers are loving; their children are ever close to them"



This Way --

Mary A.

ers have, to give of that symbol of your security?

Christmas Eve several trucks filled with excited young women drove out from Seoul to the Han River bank. There under police escort, because of the early morning hours (midnight to four a.m.) and the lonely area, fifty young Christian nurses went in and out of one of the most congested, destitute, and depressing settlements of refugees in Seoul. They sang the glad tidings of the birth of Christ and distributed toys and sweets for the children and warm clothing for all. Back to Severance in the dawn of Christmas day with glowing eyes they dashed into their nurses' home, which affords little privacy, space for relaxation, or even average sanitation.

Day after day the undergraduate and the graduate nurse in Severance Hospital give the comfort of a healing ministry even as Jesus in his life touched the feverish ones and restored faith. I shall never forget a little orphan, whose body was rigid from the effects of malnutrition and for whom there seemed no hope, lying still on the clean-sheeted white bed. Around him stood four Korean nurses and two Korean doctors, giving of their every skill even though the odds were against them. Nor shall I forget the little beggar boy in traction on a bed,



Korean Christian women are striding forward, no barrier so wide as to keep them from the Way, the Truth, the Life"

Opportunity!

Nesbitt

bitter and hostile, determined not to tell how he suffered his injuries. But gradually his eyes turned from the ceiling to the tender, understanding eyes of the young nurse and perhaps into a new way of life. I think, too, of the baby, who through polio had lost the use of its lower limbs, being tenderly lifted into the whirlpool while the young mother learned how to massage and bring strength back to her child.

EVERYONE who visits Severance prays that soon the new buildings planned for the site adjoining Chosen Christian University will materialize. For nurses this means a College of Nursing with an adequate dormitory with lounge, kitchen, dining room, and classrooms for 200 Korean girls in training and 100 Korean nurses taking graduate work. Because of lack of funds, this sounds like wishful thinking to us on the field — unless the women of America make it a reality.

It is a recognized fact that in Asia the pattern of domination of man in society affects the status of women. Only as Christian men and women face together the importance of the place of women in the home and the Church can Christian society become impregnable. How can Korean

girls prepare to take their rightful place in the home and improve their methods of homemaking?

In Taegu in 1907 Sin Myung Academy for Girls was founded by a missionary. Today the school has an enrollment of 1180 girls, with 34 teachers. Under the leadership of Principal Hoo Sik Synn it has become one of the strongest Christian girls' high schools in all South Korea. Its greatest contribution to Korean life is the emphasis it places on home economic courses and demonstration. Again, as with all Christian schools in Korea, the lack of facilities is overwhelming. The magnificent spirit of students and faculty stabs one awake to our Opportunity.

Sin Myung' gave me a shock when in October 1956 I stood on a temporary platform at the side of a large recreation field and looked out into the faces of the student body having chapel in the open. It was a glorious day, with the brilliant sunshine that only Korea can produce. Row upon row of bright faces were singing the Christian hymns and praying. But in February those same girls, 1180 of them, stood on that same field, many days with snow under foot; and only if the wind pierces too stingingly do they remain in the classrooms to participate in worship as it comes over the "inter-communication" system. In July or August the hot sun strikes many a girl and she drops in her place. What could be a more acute need than a chapel for Sin Myung, the school that trains girls to be better homemakers, to practice Christian teaching in relationship to others in the family circle, and to achieve for herself a rightful place in Korean society as a well-informed, well-poised Christian woman?

WHAT more is there to say? Korean women are strong. They work hard. Korean mothers are loving; their children are ever close to them. Korean Christian women are striding forward, no barrier so wide as to keep them from the Way, the Truth, the Life. *Katchi Kapsida* — Together! Let's go!

{Miss Nesbitt, Recording Secretary of the Board of Foreign Missions, has a three-year leave of absence for a special assignment to Korea.}

(Continued from page 111)

Women who bear family responsibilities or have to earn their living must be helped to get together in associations (feminine or mixed) that will stimulate them to educate themselves, to form the habit of taking responsibility. Help in this field is much more difficult to get from the outside than in the school realm. Types of organization and programs cannot be imported from one country to another as school programs can. But it really seems that everywhere organizations reserved for women are favorable to their training for leadership as a necessary stage toward co-operation between men and women.

One must also envisage what becomes of educated women who can be economically independent and who should be able to find the possibility of a life in a Christian community. Often their education cuts them off from their family backgrounds, from marriages that had been planned for them by their parents. One must help them to prove that their feminine gifts, even if developed in a way still considered unusual, can serve the community not only in the realms of education and health, but also in all other realms. Hostels and placement bureaus would be of real help to them.

One must also contribute to the development of publications spreading in concrete and popular forms Christian ideas about marriage and family life, an indispensable starting point for any education and observance of co-operation between the sexes based on Christian principles.

But it is not only in the countries of the younger churches dominated by non-Christian thought that one must work to develop a Christian concept of co-operation. In lands of ancient Christian tradition, where for centuries churches have moulded social structure and culture, there is still more to be done, at least the work to be done is more subtle. Ancient prejudices must be uprooted. One must be willing to re-examine the traditional role of men and women in the light of sociological changes. Today girls have greater access to education. In-

dustrialization often results in depriving women of the opportunity of educating their children. Boys and girls are left alone in homes reduced to mere dormitories. They are obliged to go elsewhere for the intellectual and spiritual resources that the deserted home and an impoverished family life no longer grant. It is the whole way of family living that must be reconsidered.

Finally, even in countries where society recognizes all the possibilities, rights, and duties of women there is still a lot to be done in the churches. It is no longer possible to evade the question of the place of woman in the ministry and government of the Church. One must be willing to study it and find an answer.

How can we accept the idea that equality between men and women does not apply to the spiritual family of the parish, the Church? This is the fundamental richness of the Christian family, and one of the essential points of our Christian teaching in non-Christian lands. How can we accept the fact that co-education, considered as only for children and young people, is prohibited at the adult age, or at best confined to marriage? How can we accept the fact that the different activities of a parish: Bible study classes, men's or women's groups, cannot co-operate in setting up their programs, although the time element may make it necessary for them to have separate meetings?

If one really believes that the co-operation between men and women is a Biblical order, means will be found to bring it about. Examples of co-operation will help to give ideas and to prevent errors in this field as well as in all that concerns the renewal and the unity of the Church.

The World Council of Churches has established a department for the "Co-operation of Men and Women in Church and Society" in order to bring together those who want to work toward the fullness and the unity of the Church.

{Dr. Madeleine Barot is Executive Secretary of the World Council of Churches in Geneva, Switzerland.}

May 1957

The Dream:

A Presbyterian Women's College for Church Leaders in Korea

Sue Comstock Adams

ONE of the thought-concentrates among Korean proverbs might be freely translated, "If the road brings you to Seoul (capital city) even though it be a strange one, it is all right." The important thing is to arrive at your destination.

A Presbyterian Training College for Women has for long years been a dream, conceived in the minds and hearts of a few of the outstanding women leaders of the Korean Presbyterian Church. Notable among these is Pilley Kim Choi, who endeared herself to thousands at Ocean Grove and subsequent local gatherings of U.S.A. women. But there have been many detours on the road leading up to the realization of this persistent dream. There were occupations of foreign powers, one of the most savage and concentrated wars in history, and the slow up-hill road of restoration. Only a people of great faith and resilience could have achieved in so short a time, with an enemy still occupying half of the republic area, all that the Koreans have achieved. Now, at long last, the dream is to become a reality, and U.S.A. women may have a part in making it come true.

Our Presbyterian women leaders in Korea are predominantly graduates of mission-founded high schools: Chungsin in Seoul; Sin Myung in Taegu; Seungeui, formerly in Pyeng Yang; and Posung, formerly in Syen Chun. Of these middle schools the first two are listed for Opportunity giving in the current year (a science building for Chungsin

and a chapel for Sin Myung). The latter two are carrying on as schools in exile under the old charters and with some of the same faculty.

Until 1948 the Presbyterian Church and Mission made no provision for higher education for women. As a result, 60 to 65% of the student body of the Methodist Ewha University for Women have been Presbyterian girls. Then in 1948 Presbyterian-founded, interdenominational Chosun Christian University opened its doors to women, and now roughly 10% (about 300) of that co-educational institution are girls.

The recently founded Kei Myung College in Taegu, a church-related purposely-small college, has allocated 10% of its enrollment for women students in that area. Also Soong Sil College (Pyeng Yang Union Christian College) is co-educational since reactivating in 1953. Many Korean parents, however, are still loath to send their girls to co-educational institutions. Apart from the need for a closely church-related college, this conservative attitude regarding recently introduced co-education should be taken into account. It is also in the tradition of Presbyterianism to provide church-related college: for its young people; of 751 accredited four-year colleges in the States today, 292 are affiliated with Protestant church groups. Of these, forty have a defined relationship with our Presbyterian U.S.A. Church (four being women's colleges), and six are United Presbyterian-related colleges. Dr. Guy E.

Christian graduates in Taegu, Korea



Snavelly, director emeritus of the Association of American colleges, closes his appraisal, "The Church and the Four-Year College," with the statement: "The church-related college should and will continue to be a veritable pharos 'amid the encircling gloom'."

WHAT then are the plans for Korea's Presbyterian Training College for women? In order to insure the purpose of this institution for graduating well-trained Christian leaders, it is proposed to admit an initial class of 200 in 1958, fifty each to be enrolled in the four departments: Christian Education; Bible or Theological; Liberal Arts; Music. Each succeeding year another 200 will be enrolled, fifty to each department, with the hope of graduating the same number each year, beginning in 1962. By restricting numbers (maximum enrollment 800), it will be possible to keep faculty-student contacts close for developing both faith and character. Not only are the women of the church girding themselves to help raise the largest sum ever undertaken by the national Church, but officers of the Korean General Assembly and local presbyteries have also appointed committees to help raise half the building costs. They have allocated quotas to be raised according to the size of the presbyteries. In addition, every church attendant, baptized or not, is being asked to give a minimum of *hwan* 20; teams of women and men are calling to-

gether in wealthier homes asking for pledges or substantial contributions toward the building fund. A group of six of the officers of the National Presbyterial, after meeting in my home to make plans for this building campaign, remained for a short time after the larger group had dispersed. Later they told of having themselves pledged individually a total averaging \$235 per person to be given during the current year by sacrificial living.

"Else," they said, "how could we ask others to do so?"

Twice a month the National Association officers and officers of the local presbyterial are meeting for prayer and progress reports. Other local groups have been urged to do likewise and doubtless are doing so. The site has yet to be secured, but a committee has been investigating several possibilities on the outskirts of Seoul, where lower prices and accessibility are balanced.

THE Korean Presbyterians have set their goal at half the estimated cost of the site and initial buildings. It is their faith and hope and expectation that their sister Presbyterians in the U.S.A. will recognize the opportunity for joint endeavor and help make the dream of decades a living force in bringing in the Kingdom in Korea.

{Mrs. Adams is the wife of the Rev. Edward Adams, field representative in Seoul, Korea. She is a registered nurse, and works with the amputee and polio rehabilitation program in Severance Hospital.}

Presbyterian Benevolence Program, 1958-1962

Statement to Presbyterian Women's Organizations

THE EXECUTIVE COMMITTEE of the National Council of Presbyterian Women's Organizations and the Women's Interboard Committee believe that all women of the Presbyterian Church will rejoice in the vision that calls for long range planning of the Church to meet more adequately the needs of today's world. We believe this witness will resound to the honor of Christ across this land and in many other countries, and give us reason to be glad that the Church has challenged us to be more worthy of our calling. We know that women members of the church will join their families in encouraging the effort to put these dreams into a practical program by doubling the benevolence giving of the church by 1962.

Some individual women will be chosen by their congregation to attend presbytery retreat conferences to plan the way to bring this message to every member of the

(Continued on page 152)

HLKY, the Radio Voice of the Church in Korea

Otto DeCamp

"DO YOU EVER listen to the Christian Broadcasting Station?" the missionary asked a clean-cut clerk in a business office in Seoul.

"Yes, I do," was the man's enthusiastic reply, given in unusually good English.

"And what programs do you like best?" the missionary continued.

"Well, I like their fine music, especially that program called 'Music of the Masters.' But the one I enjoy even more than that is 'Guide to Life.'" This last program is a short and to-the-point evangelistic message aired at a choice hour each evening.

On completing his business, the missionary started for the door. "By the way," he asked the young clerk, "what church do you attend?"

"Oh, I don't go to church. I'm not a Christian."

Though not yet in the church, or even attending it, this well-educated Korean is hungry for something, something he can put his trust in. When he could be listening to a dramatic show or popular music, he dials past these to 'Guide to Life' and the message of the One who alone can be his Guide for life.

Ten years ago when I, a Presbyterian missionary to Korea, was released from the U.S. Army Chaplaincy, someone suggested the idea of special study in radio. I took the study at Columbia University and then returned to Korea, the land of my birth. In co-operation with other missions and national church leaders, a radio committee was formed under the Korean National Christian Council.

At that time there were no independent or commercial radio stations, and barely fifteen minutes a week could be secured on the government radio network for Christian broadcasts. The radio committee, therefore, decided to seek a franchise for a Christian Radio Station. Outside of the Philippine Islands no such station then existed in all of Asia. In 1949 the Korean government

granted the franchise, and appeals were made to the co-operating mission Boards for the \$120,000 necessary to get the project under way.

Construction on the radio station began early in 1950, and \$60,000 worth of equipment was on the Pacific when the communists attacked South Korea. The Korean war caused a four-year delay and considerable damage to the property, but in 1954 the construction work was resumed. The long-awaited day finally came, a dream was fulfilled. On December 15, 1954, the Radio Voice of the Church in Korea went on the air with the signal hymn that has opened each day's broadcast since: "Hail to the brightness of Zion's glad morning! Joy to the lands that in darkness have lain!"

To attract as many listeners as possible, especially non-Christians, the Christian Radio Station puts on the air every type of worthwhile program, news, English lessons, dramas, music, quiz shows, and children's programs of all kinds. But central in each day's schedule is the old, old Story, proclaimed by this newest of modern media, radio. A million Christians in Korea already love that Story, but nearly twenty-nine million others still need to hear and believe.

Dr. Kyung Chik Han, pastor of the large Yung Nak Presbyterian Church, was counseling with several hundred persons who had just made decisions for Christ in Billy

Mr. DeCamp, recently home on furlough, has returned to Korea





All kinds of children's programs are put on the air over HLKY. The children's choir performs twice a week

Graham's outdoor rally in Seoul last year. Before these new believers were dismissed, a man entered the stadium and asked for a decision card.

"But why are you only now coming?" asked Dr. Han. "The service has been over for an hour."

The man replied: "I am a veteran and I live in Yung Dung Po, across the Han River. I was terribly discouraged and thought of taking my life tonight, when I heard this man on the radio. I decided to make a new start with the help of Christ and so got on a bus and came here so that I, too, could sign one of those decision cards."

This Billy Graham rally, like many other special features, was picked up and aired over HLKY for the ever-growing radio audience all over Korea.

In communist North Korea the reds have suppressed all Christian activity, all Sunday schools, churches, and Christian gatherings. In fact, the day after going on the air in 1954 Radio Pyeng Yang let go a blast to the effect that "the American imperialists are now seeking to enslave the people of Korea by establishing a religious broadcasting station in Seoul." The reds could hardly have chosen a better way to publicize this new Christian enterprise penetrating their domain. From that day to this, the challenge and comfort of the gospel have pierced the iron curtain that effectively bars all other forms of Christian witness from North Korea. The truth that sets men free is being heard even in the capital city of Pyeng Yang.

Beginning with thirty-one hours on the air each week the station is now on the air more than fifty hours weekly, with two hours of broadcasting each morning and five each evening, plus extra time on Sunday. While thirty million Koreans comprise the main target, special Christian programs are broadcast each Sunday in English for the thousands of servicemen still in Korea.

In a matter of weeks the Christian Radio Station expects to increase its power output from 5000 to 10,000 watts, and as funds are available the daily time on the air will increase. It is also hoped that this year or next at least one relay station may be added in South Korea to improve the coverage of this densely populated corner of Asia.

In America HLKY is sponsored by Ravemcco, the Radio and Visual Education Committee of the Division of Foreign Missions of the National Council of Churches. Of its annual \$40,000 budget, \$24,000 comes from this interdenominational committee and the mission Boards co-operating in it. The remaining \$16,000 is sought from Korean Sunday schools and churches and from friends in America. A colorful motion picture, "That They May See," produced by Ravemcco, portrays graphically the work of HLKY, as well as other audio-visual projects around the world. This 15 minute color film may be rented at any P.D.S. \$5.

{Mr. DeCamp, missionary to Korea, has been acting as missionary assistant to Mr. W. B. Martin, department of Broadcasting and Films, in New York.}

620 North Ardmore Avenue
Los Angeles 4, California
June 10, 1957

Dear Friends:

I am taking this means of thanking you who, by your prayers, your cards, gifts of flowers, visits, etc., helped to give cheer, encouragement and comfort during the days of Emla's illness. She enjoyed her mail which I read to her each day. Flowers were like a booster shot to her and her room was a florist shop most of the time. Both Emla and I felt the impact of the volume of prayer made for us and we were daily strengthened and sustained by the grace of the Lord. We thanked the Lord many times for faithful friends in time of need and now I want to thank you personally and also give you a little information regarding Emla's illness and the memorial service. I am resorting to the mimeograph to aid me in doing so.

Last October Emla began losing weight without dieting and although that was not normal, she was so delighted to lose she was not concerned about it. However, we did talk at different times about her going for a check-up as she had lost much of her pep too. During the Christmas holidays she was troubled with nausea which she thought was a form of the virus, but it hung on so long I wondered about it.

Saturday, January 26th, she went to the quarterly meeting of the International Missionary Group. She just got home when she was seized with an acute intestinal attack. Monday we went to Dr. White but he found the inflammation so bad he could not make an examination, so he told her to keep quiet and keep heat on it and then come back when the soreness and swelling had subsided. This she did and a month later started in with laboratory tests, X-rays, etc. When all were completed the report was a large tumor in the colon and when she had the acute attack the tumor perforated the colon. Dr. White felt her case was a good teaching and research one so he succeeded in getting her into the U.C.L.A. Medical Center Hospital at Westwood where she was entered as a patient March 18th.

For six days further tests, X-rays and examinations were made and everything was done to build her up for surgery. She had seven blood transfusions and almost 'round-the-clock intravenous feeding but she didn't respond as they had hoped; infection was setting in, so they had emergency surgery on Sunday afternoon, March 24. Before taking her down to surgery the surgeon talked with me and told me her condition was very, very serious and he didn't know if they could do much for her.

After the talk with the doctor and being with Emla until they took her to surgery and then passing the information on to my brother in Texas, I was very much upset, so the friend who was with me and I went for a little walk and a bite of something to eat, as I was still going to have to face the result of the surgery.

Much to our surprise, when we got back to the hospital they had brought Emla back to her room. The tumor was too large to be removed (about the size of a football) and it was fastened to the liver, the stomach and the small intestines, and was highly malignant. The surgeon told me all they did was to tie the colon at the top and the bottom of the tumor, which would give her relief and stop the infection. He said she would be a bed patient the rest of her life, that she would gradually get weaker and weaker, that her life span would be short and those cases didn't as a rule suffer real acute pain. All of these statements proved true in her case.

On April 3rd I brought her home to the little apartment in the office building where she had been living the past year and which she enjoyed so much. We rented a hospital bed which could be raised and lowered and with the side railings which she was so glad to have as they were a great help in turning, etc.

To get a practical nurse who would stay day and night presented a real problem. Here friends helped by prayer and putting me in touch with nurses. The last one I phoned the night before Emla was to leave the hospital proved to be the one the Lord had ready for us. She was a good Christian woman who loved nursing and also knew how to pray. She devoted herself to caring for Emla and also tried to make things as easy for me as possible. In fact, we had a hard time getting her to take any time off.

Emla put forth extreme effort to walk a little in her room each day, with the help of the nurse and myself, as they had told her to do at the hospital. However,

when Dr. White made his first house call he told her not to use her strength up in that way. Dr. White at that time told her he had a long talk with the surgeon. Emla said, "What did he say?" Then he told her she had cancer of the liver. It came as a tremendous shock to her as for some reason, although she knew the tumor was not removed, she did not suspect it was malignant. That morning Edna Lawrence, a close missionary nurse friend, and Florence Young had come over to see her. They were a great comfort to her as she faced the situation and as some expressed it, her death sentence. As the hours went by she became more restless and nervous which continued throughout the night and the next day. About one o'clock the next day Mrs. Petticord, Sr. called to see her and she prayed a very short prayer, but I felt the soothing quietness of it and within five minutes Emla dropped off to sleep and slept for an hour and was quieter when she awakened. That evening the Phenobarbital began to take effect. Her only medication was half grain of Phenobarbital which helped to relax the nerves and relieve the nausea which she suffered from until she stopped taking any form of nourishment.

Our brother, George, came from his home in Brownsville, Texas, to see her and spent the week after Easter here. Emla was able to visit with him and the three of us had many precious hours together. After George left she seemed to get weaker much faster and he was only home a week when she very easily and quietly (Tuesday morning, May 7th at 12:30 a.m.) slipped away to her heavenly home, with a most peaceful look on her face. George came again to be with me and was a great help and blessing. He stayed a week this second time.

Emla had asked Dr. Erny, the Chairman of our Board of Directors, if he would take charge of the funeral services and also told him what she would like to have.

Now a word about the memorial service which was held on Thursday, the 9th, at 2:00 p.m. in our O.M.S. Chapel which was a fitting place for it to be as it was at the altar of this church in 1914 that Emla gave her heart to the Lord and was saved. Again, in 1919 from this same church she farewelled for Korea. It was in this church she heard Rev. and Mrs. Cowman, founders of The Oriental Missionary Society, give their missionary messages and received her call to missionary work.

We were surprised at the number of people at the service and it was a most representative group. Friends from our old home town in Pennsylvania, nurses who were in training when she was, nurses from the City Health Department with whom Emla worked before going to Korea, Koreans with whom she fellowshipped at the Presbyterian and Methodist churches here, retired Korean missionaries from the Presbyterian and Methodist Boards, W.C.T.U. friends (as she was a loyal member of that organization) as well as other friends and O.M.S. fellow-workers. The flowers were beautiful. Ellsworth Culver, the son of one of our missionaries, sang the two songs she had requested: "Sunrise Tomorrow" and "Some Golden Daybreak." Paul Haines, one of our directors with whom Emla worked in Korea and who had just returned from Korea that morning, gave a very wonderful and fitting tribute to Emla concerning her service in Korea. Dr. Pearson, with whom Emla worked in the Prayer Circle Department, read the resurrection Scriptures and led in prayer. Dr. Erny brought a Scripture message, also paid tribute to Emla's life and service of nearly forty years with the O.M.S. and closed with an exhortation to the unsaved. Interment was in beautiful Forest Lawn Memorial Park. Many remarked about the service and how natural and peaceful Emla looked.

Many phoned into the office and others asked me if there would be a memorial in Korea for Emla and, if so, they would like to send or give money in place of flowers. Mr. Erny made this statement at the service and thus a memorial fund was started. Since then it has been decided to help the Koreans build a church in one of the districts where it is badly needed. It will be called the Emla Black Memorial Church. When sufficient funds come in, work will be started on the church.

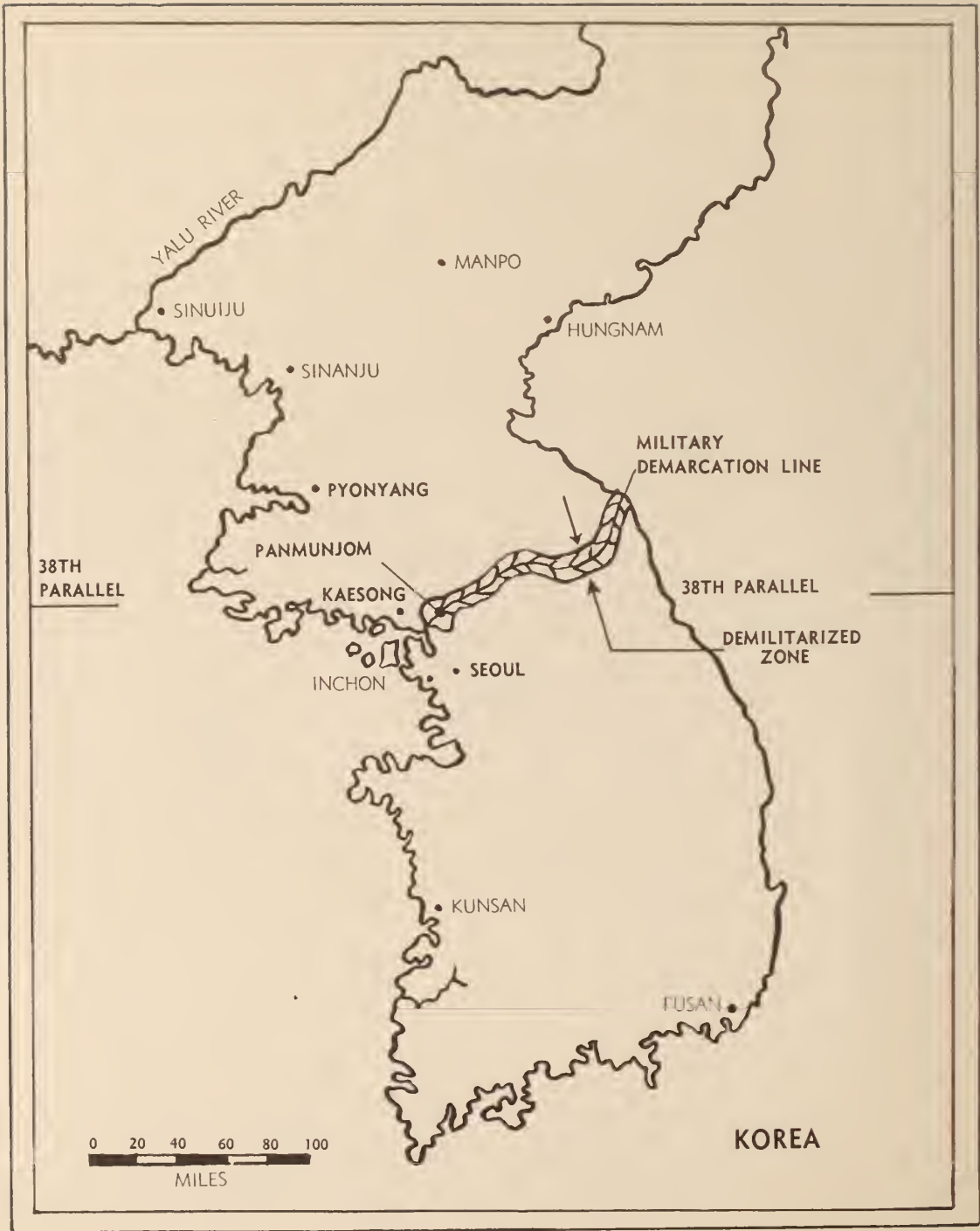
My brother and I greatly appreciate all the expressions of love and sympathy. Everybody has been so thoughtful and kind and we want to thank you from the depths of our hearts.

Lovingly yours in Him,

Frances

Frances L. Black





FOREWORD

The United Nations Command came into being as a result of a United Nations Security Council resolution of July 7, 1950 which requested that all UN forces in Korea be placed under a unified command to be established by the United States. The functions of the UNC in connection with the Armistice Agreement are the responsibility of the United Nations Command component of the Military Armistice Commission (UNCMAC). It is the purpose of this booklet to acquaint newly assigned UNC personnel and visitors with the principal provisions of the Armistice Agreement and the activities of UNCMAC.

ABBREVIATIONS

CINCUNC	Commander-In-Chief, United Nations Command
UNC	United Nations Command
AA	Armistice Agreement
MAC	Military Armistice Commission
UNCMAC	United Nations Command Component, Military Armistice Commission
NNSC	Neutral Nations Supervisory Commission
DMZ	Demilitarized Zone
MDL	Military Demarcation Line
PMJ	Panmunjom
JSA	Joint Security Area
JOT	Joint Observer Team
JDO	Joint Duty Officer
KPA	Korean Peoples Army (communist)
CPV	Chinese Peoples Volunteers (communist)



UNC entrance to the DMZ on the road from Seoul to Panmunjom. Passes are required to pass this point. Admittance to the DMZ is strictly limited by the Armistice Agreement.

ARMISTICE AGREEMENT

The bitter Korean conflict which raged for three years ended in an armed truce established by the Armistice Agreement which was signed by the opposing military commanders. After two years of frustrating negotiations, the agreement became effective on July 27, 1953. General Mark W. Clark signed on behalf of the United Nations Command. The other two signatories were communist—the Korean Peoples Army and the so-called “Chinese Peoples Volunteers”.

The Armistice Agreement provided that (1) Fighting would cease; (2) Opposing forces would be withdrawn behind opposite sides of a Demilitarized Zone thereby established; (3) Neither side could build up its military strength above pre-armistice levels; (4) A Neutral Nations Supervisory Commission (NNSC) would be established to monitor the strength of the two sides; (5) War prisoners would be repatriated; (6) A Military Armistice Commission would be established to administer the agreement and to negotiate the settlement of alleged violations of its provisions.

MILITARY ARMISTICE COMMISSION (MAC)

The Military Armistice Commission is composed of ten senior officers, five from each side. Three of the five must be of general or equivalent rank. The MAC meets in a temporary corrugated-steel building in the Joint Security Area near the old village of Panmunjom. The JSA is commonly referred to as Panmunjom. Meetings are held at the call of either side. They may be called for the purpose of charging a violation or making a statement of policy.

As an example of the latter, the UNC stated at the 75th MAC meeting on June 21, 1957 that because of the flagrant communist violation of the Armistice Agreement provision prohibiting subsequent military build-up, the UNC considered itself entitled to be relieved of its corresponding obligations until the relative military balance had been restored and the communists indicate, by their actions, a willingness to comply.

MAC meetings are conducted in strict formality and all proceedings are in English, Korean and Chinese.

Joint Security Area near Panmunjom. Quonset hut, right foreground, is the UNC press building. The MAC and NNSC meet in fourth and fifth buildings from the right, respectively. Application for public JSA tours held daily except Monday, should be made to the UNCMAC Secretariat, Seoul.





Interior of conference room at Joint Security Area near Panmunjom used for MAC and Secretaries meetings. The MDL runs down the middle of the table, and the UNC and KPA flags stand to the right of the respective delegations.

UNITED NATIONS COMMAND MILITARY ARMISTICE COMMISSION (UNCMAC)

The UNC component of the MAC has its headquarters in Seoul. Three of its five members represent the U. S. Army, Navy and Air Force; the other two represent the Republic of Korea and the British Commonwealth of Nations. The Senior Member, who is the spokesman, is a major general or rear admiral. He serves for six months, the position being rotated among the three U. S. military services which also furnish staff personnel. The staff is augmented by an Advisory Group of officers representing certain countries which composed the UNC in the Korean War.

The UNC Armistice Affairs Division, known as the Secretariat and headed by the UNCMAC Secretary, provides language-interpreting and record-keeping services and performs the staff work for all meetings with the communists. All DMZ passes are issued by the Secretariat in Seoul. Matters not requiring a MAC meeting are presented at a meeting of the Secretaries of the two sides at Panmunjom.

DEMILITARIZED ZONE (DMZ)

The Armistice Agreement established the Demilitarized Zone which is 4000 meters (4374 yards) wide and extends 151 miles all the way across Korea. Down the middle of the DMZ runs the Military Demarcation Line, generally the line of contact between opposing forces when the fighting stopped. While the northern and southern halves of the DMZ are controlled by the KPA and UNC respectively, no military activity is permitted in the zone except military police patrols and Joint Observer Team meetings.

The Joint Security Area where MAC meetings are held was carved out of both halves of the DMZ, and the MDL runs through the center of the JSA. The Joint Duty Officer meets with his KPA counterpart in the MAC conference building daily except Sunday to exchange messages.

The UNC-KPA Joint Observer Teams (JOTS) meet at the scene of alleged violations in the DMZ, question witnesses, examine material evidence and report their findings to the MAC.

Near the JSA is the village of Tae Song Dong, the only community in the UNC half of the DMZ. This village is governed by the UNCMAC rather than the Republic of Korea since it is in the Southern portion of the DMZ.

UNC-communist Joint Observer Team meeting in the DMZ. The Senior Member of each side is flanked by his interpreter and recorder.





Members of the DMZ Police Company of the U. S. 1st Cavalry Division orient themselves before entering the DMZ on patrol.

NEUTRAL NATIONS SUPERVISORY COMMISSION (NNSC)

The Armistice Agreement set up the Neutral Nations Supervisory Commission to make sure that neither side built up its military strength above pre-armistice levels. The NNSC consists of four senior officers, one each from nations whose forces did not participate in the Korean Conflict. Switzerland and Sweden were nominated by the UNC; Czechoslovakia and Poland by the KPA.

The Swiss-Swedes are located in a camp in the UNC side of the DMZ; the Czech-Pole camp is in the communist side. The Swiss-Swedes are supported logistically by the UNC through the U. S. Army Support Group, JSA which also provides logistical support for all UNC activities at Panmunjom and operates the Advance Camp four miles south of the JSA. The Czech-Poles are supported by the KPA.

From the very beginning, the NNSC has been disappointingly ineffective. This has been due to the bad faith shown by the KPA and their collusion with the Czech-Poles. As a result, the NNSC has been unable to report effectively the communist military build-up prohibited by the terms of the armistice.

PRESS COVERAGE AT PANMUNJOM

Wire service and Korean press personnel go to Panmunjom to cover MAC meetings. The former are accredited by the U. S. Department of Defense and/or UNC; the latter are authorized by the Office of Public Information of the Republic of Korea. Communist reporters are also present under the auspices of the KPA. Due to the small size of the meeting room, the press do not attend the meetings but are free to listen through the windows. Non-communist reporters attend a press conference with the UNCMAC senior member immediately after each meeting. The UNC provides its press contingent with telephone service to Seoul and Tokyo from which reports of the meetings are distributed world-wide.

CONCLUSION

The Armistice Agreement was signed by the opposing military commanders. It is therefore only a cease-fire, an armed truce. The Armistice Agreement itself contains a recommendation that a political conference of a higher level of both sides be held within ninety days of the signing of the agreement, to negotiate a peaceful settlement of the Korean question. However, due to communist obstructionist tactics, years have gone by without such a settlement. The Armistice Agreement therefore remains in effect and the UNCMAC continues its efforts to implement the truce terms in the spirit of the Armistice Agreement.

Reporters listening to MAC meeting proceedings through the windows of the conference room at Joint Security Area near Panmunjom.

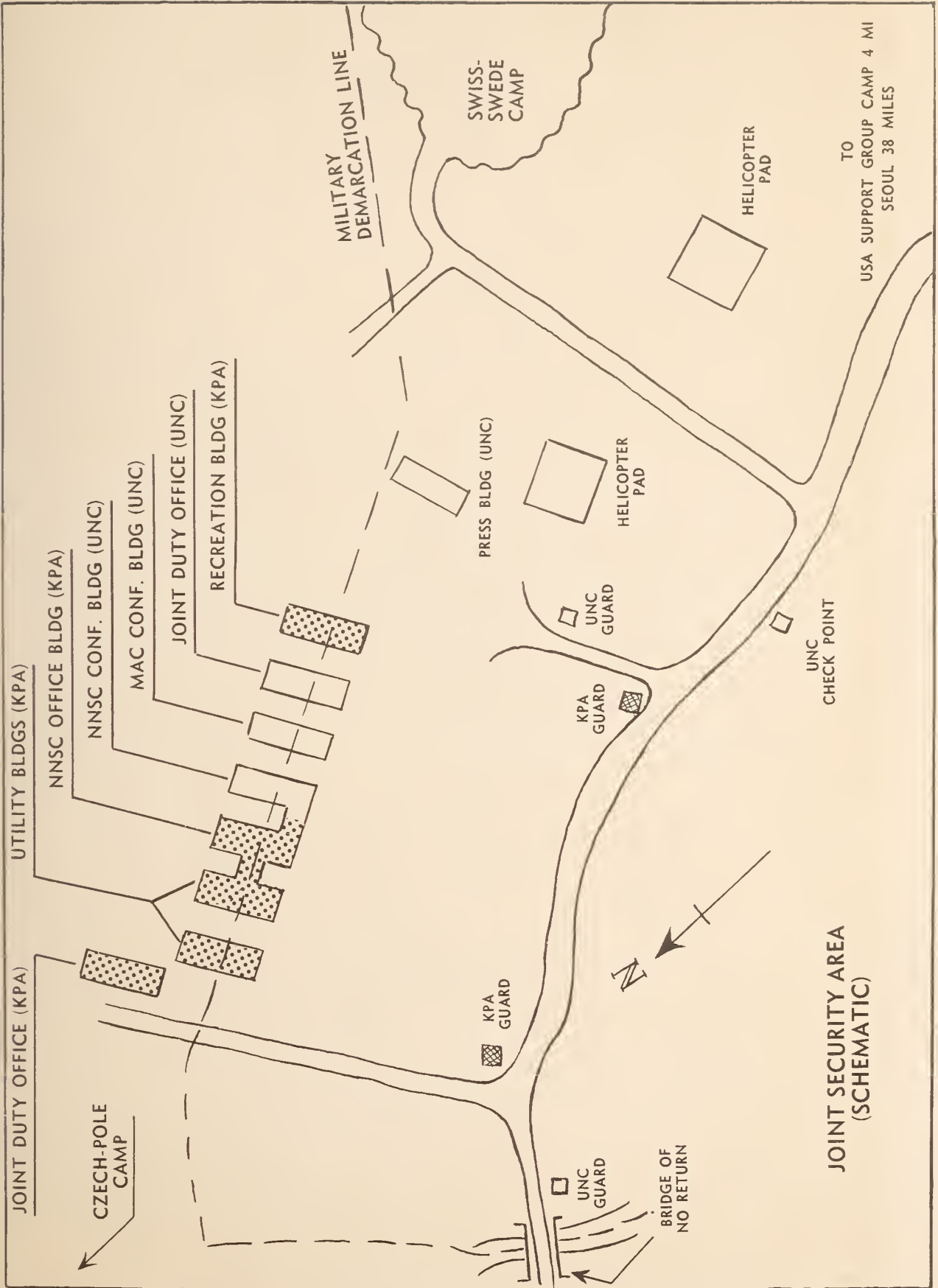




**"Bridge of No Return" between the JSA and the KPA half of the DMZ.
Communist delegations enter the MAC meeting area across this bridge.**

Tae Song Dong village in the UNC half of the DMZ.









Mrs. Harold Voelkel, left, an American missionary with 29 years of service in Korea, smiles her gratitude after being cited by Justice Minister Ho Lee, center, yesterday for her work with prisoners at Seoul Penitentiary. Helping Minister Lee hold a painting presented to Mrs. Voelkel is Miss Boo Bai Park, prison matron. (Korean Republic Photo)

American Lady Cited for Work At Seoul Prison

An American woman missionary yesterday was cited by Justice Minister Ho Lee for her voluntary service in teaching Christianity to former Communists at Seoul National Prison.

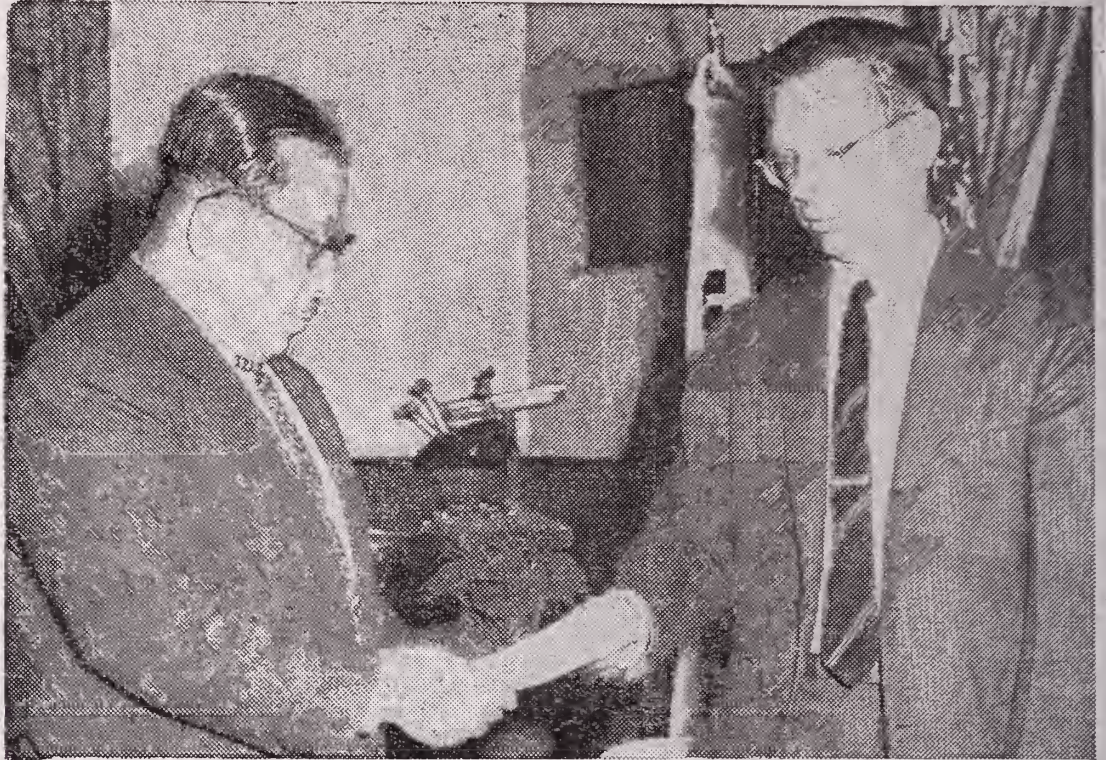
She is Mrs. Harold Voelkel, born in Korea of American missionary parents 60 years ago. She has served 29 years in Korea since finishing her education in the United States.

Mrs. Voelkel has taught women inmates the Bible six hours a week, beside leading a monthly church service since June, 1954.

Her work has resulted in converting 109 convicts to Christianity and causing 60 to renounce Communism.

The Minister also thanked her for her donations of medicine, clothes, and other materials, and for taking care of four babies of women convicts. She is sending five ex-convicts to school, the Minister said.

BLIC, SEOUL, FRIDAY, APRIL 12, 1957

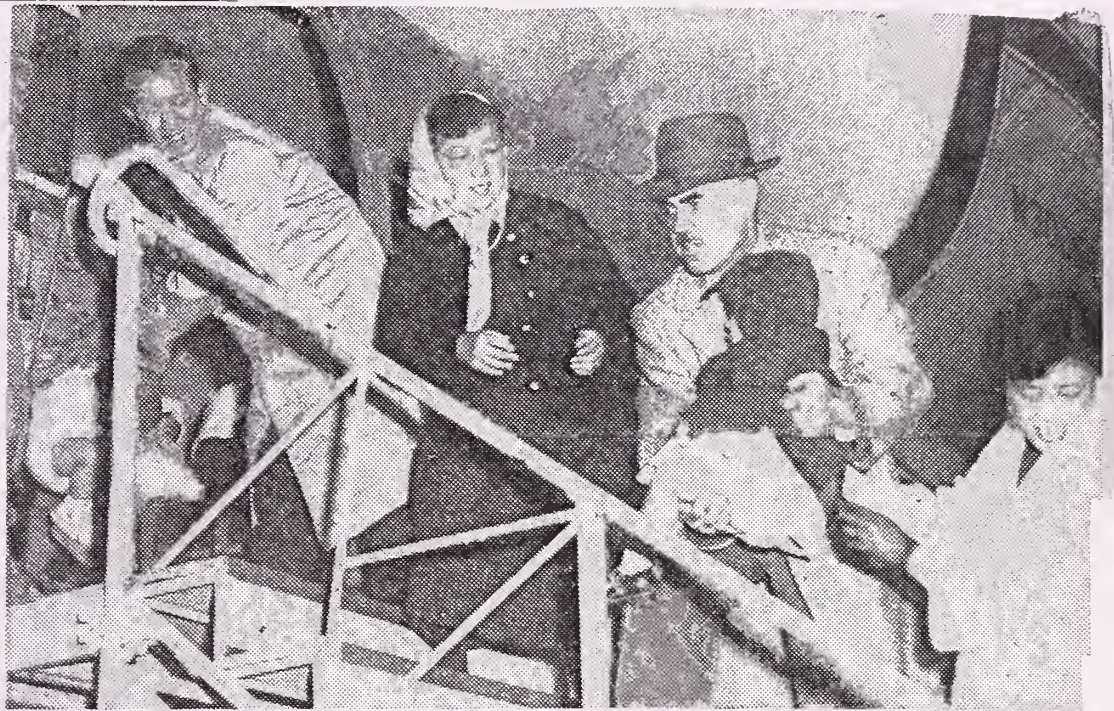


Health and Social Affairs Minister Joon Mo Chung, left, receives checks in the form of nursing scholarships from AKF Director Richard Underwood. Ten student nurses, including Miss Ok Lan Ha of Chunchon Provincial School of Nursing, later were awarded 50,000 hwan each. (Korean Republic Photo)

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Harry Holt, second from right, Oregon farmer, carries a baby boy who is one of 76 Korean-U.S. mixed blood children—38 boys and 38 girls—he took to Los Angeles aboard a chartered plane yesterday. The American rancher has taken 376 orphans to the States for adoption by American families. (Korean Republic Photo)

W. James

GAVE AID

Ministry Commends Missionary

The Rev. J. Elmer Kilbourne of the Oriental Missionary Society yesterday was awarded a letter of appreciation from the Minister of Health and Social Affairs in recognition of his service for the welfare of the Korean people.

Vice-Minister of Health and Social Affairs Hyo Sun Shin made the presentation of the letter in behalf of Minister Chang Whan Sohn in a ceremony witnessed by the missionary's father, the Rev. E. R. Kilbourne, who will take his son's place as OMS representative in Korea.

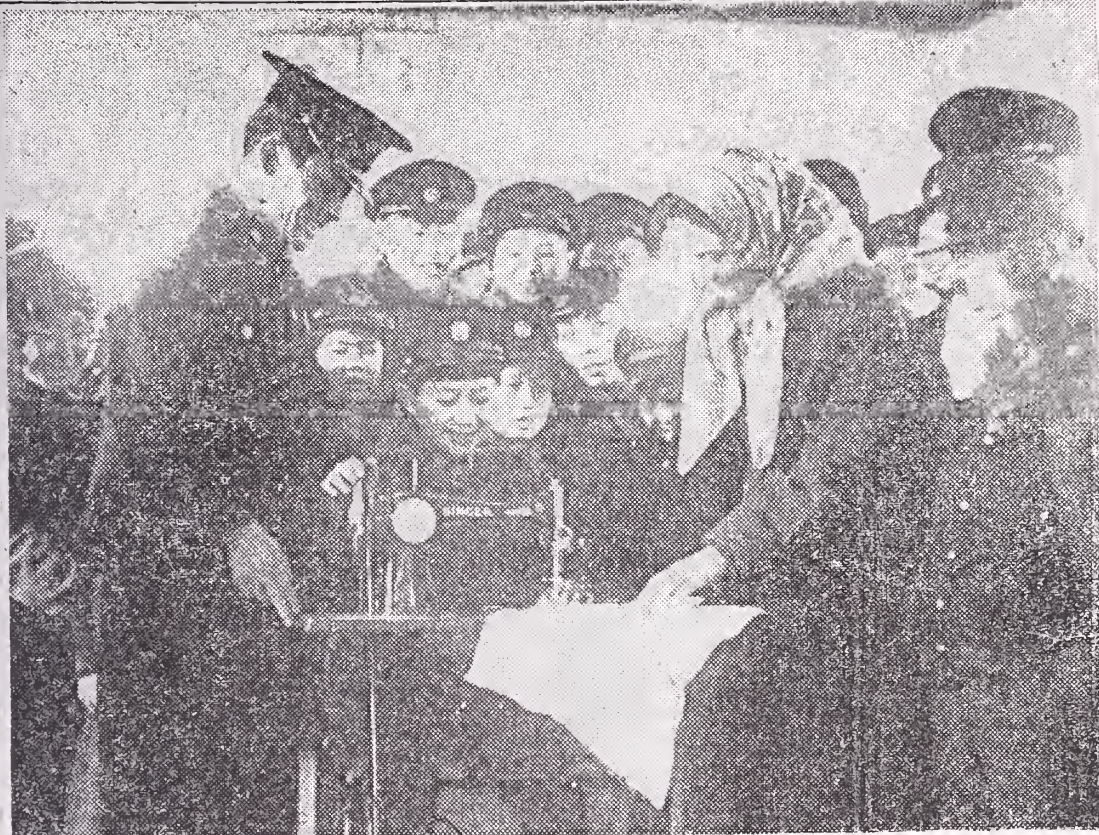
Consistent Aid

Since his arrival in Korea in January, 1948, the younger Kilbourne assisted 21 social welfare establishments sponsored by religious organizations and provided consistent aid for 35 relief organizations throughout the nation.



Vice-Minister of Health and Social Affairs Hyo Sun Shin, left, is shown handing a letter of appreciation to the Rev. J. Elmer Kilbourne, outgoing Oriental Missionary Society representative in Korea, while his father, the Rev. E. R. Kilbourne, watches the award ceremony.

(Korean Republic Photo)



Police Sgt. Eung Pal Kwon, Principal of the Shoeshine Boys' School, and his students thank Miss Thea Hood, UNKRA Education Project Officer, for delivering 20 sewing machines for their vocational training workshop. (Korean Daily News)

Shoeshine Boys Get Job Training Aids

The Shoeshine boys have more than shoes to shine now.

Twenty sewing machines were received by the Shoeshine Boys' School yesterday in the most recent shipment of gifts donated by the United Nations Women's Guild through the UNESCO gift-coupon program.

The Women's Guild gave 20 sewing machines, 10 carpentry machines, and some barber tools, all valued at \$10,000, for

the vocational school at the foot of Namsan Hill.

Machines and tools will be used in a big workshop newly constructed with the aid of the United Nations Korean Reconstruction Agency. UNKRA gave about \$5000 in construction materials.

Eung Pal Kwon, superintendent of the school, said the workshop will be opened at dedication ceremonies Mar. 15, a date which also marks the fifth anniversary of the school.

Nearly all of the school's instructors are students of Seoul National University and other colleges. They are offering their services free to teach 671 students, including 86 girls, in primary and middle school courses.

School records show that 816 boys and girls have been graduated from primary and middle school courses since the school was founded in a corner of the destroyed Seoul Central Postoffice building.

Two hundred and eighty-three boys are now accommodated in dormitories, a few tents, and a quonset given by President Syngman Rhee last year.

The school superintendent expressed his deep thanks for the help given poor children who were forced to become beggars and street waifs during and after the Korean War.

Most of the boys and girls are working during the day and come to school in the evening.



TAECH'ON BEACH ASSOCIATION

Minutes of ANNUAL MEETING held on August 19, 1957

The Annual Meeting of the TAECH'ON BEACH ASSOCIATION was held in the Lodge hall at Taechon Beach on August 19, 1957, at 9:50 a. m. The opening prayer was offered by Ed Kilbourne.

The Secretary took the roll call and it was found that thirty-three (33) individual voters were present, and eight (8) organizational voters represented their Missions.

The Secretary read the list of new additions and changes in lot holders that had been approved by the Executive Committee during 1957.

The Chairman gave a brief report of the activities of the Association during the season. He pointed out the fact that since we were still in the vacation season it would be impossible for the Treasurer or the committee chairmen to give accurate reports. After this explanation the Chairman called for the committee reports:

COMMITTEE REPORTS.

Religious Committee: Two suggestions were made. First, that all who attend the beach come prepared to take their turn in leading the various religious services. Secondly, that sub-committee be elected to plan for the religious activities of the children during the vacation season.

Supply and Communications Committee: No recommendations.

Building and Grounds Committee: It was recommended that either we do away with rules for building cottages or set fines for violations, and enforce the fines.

Sports and Safety Committee: The following three recommendations were made:

- a. Sell the remaining life boat.
- b. Build two light-wight 10 foot plywood row boats.
at approximately the cost of HW75,000.00 each.
- c. That those over the age of fifty years not be asked to act as life guards.

Entertainment Committee: It was suggested that more vacationers should co-operate with the committee in volunteering their talents for programs.

Bakery Committee: No suggestions.

Utility Committee: It was suggested that all cottage owners close the outside valves to their water lines and open all their house faucets so that the system could be drained when the beach is closed down.

Crafts and Hobbies Sub-committees: It was suggested that regular fees be charged for material used in the Craft classes.

Lodge Committee: No Suggestions.

Medical Committee: The following suggestions were made First, offer free lodging and board to a missionary nurse who will hold regular clinic hours or do the same for a full time Korean nurse. Secondly, use a Korean doctor or intern giving him room and board or offer room and board to a missionary doctor. Thirdly, that \$150.00 worth of basic medical supplies be purchased and a budget of \$100.00 be made available to the committee.

THE TREASURER'S REPORT:

Inasmuch as a complete financial report could not be submitted in the middle of the vacation season the Treasurer read a partial statement of the accounts for the years operations and an estimate of the budget needs for the 1958 season. No vote was taken at this time.

ACTIONS TAKEN AT THE ANNUAL MEETING:

- AM1 Voted, to adjourn the meeting at 12:15 p.m. and re-convene at 2:00 p.m.
- AM2 Voted, that the entire subject of Lodge operations and prices be referred to the Executive Committee for careful study and to be put to a vote by the member organizations before January 1, 1958 with the following suggestions:
- a. That supporting Missions and other organizations be encouraged to use the Lodge facilities in July and early September.
 - b. That the committee consider a differential of prices between July and August.
- AM3 Voted, to instruct the Secretary to write a letter to Chaplain Bottoms thanking him for the gift of the organ to the Taechon Beach Association.
- AM4 voted, that we instruct the Medical Committee to secure the services of a qualified nurse or nurses to be on duty during the vacation season.
- AM5 Voted, that we ask the Executive Committee to approach the Missions to consider possibility of assigning Medical personell to the beach to be on duty aside from their regular vacation time.
- AM6 Voted, to make it obligatory that all sales and purchases of vegetables and fruit be made at a central market place.
- AM7 Voted, that we table indefinitely the subject of the A & P Store.
- AM8 Voted, that as a By-law to the Constitution, any person interested in attending the the Annual Meeting of the Association may have the privilege of the floor and that any member of a contributing organization may have the privilege of making or seconding a motion.
- AM9 Voted, that at least two-thirds of the membership of each committee be made up of members of contributing missions or lot holders.
- AM10 Voted, that we include the names of the two lodge managers to be appointed by the Executive Committee to serve on the Lodge Committee.

AM11 Voted, that the Religious committee meet with the newly appointed committee to decide on a project for the Church offerings.

SUGGESTIONS: The following suggestions were made during the discussions at the Annual Meeting.

- A. We suggest that the Executive Committee investigate the possibility of blanket insurance for cottage owners at the beach.
- B. It is suggested that all Missions and other organizations including Korean Church groups be encouraged to hold their conventions at the Lodge.

NOMINATIONS. The Chairman opened the meeting for elections of new officers and members of the various committees of the Association. The list of officers and committees for the new year is attached to this.

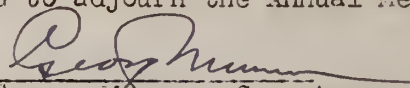
AM12 Voted, to begin voting on the nominations for the Executive Committee.

Note: The names of the seven nominees were voted on separately. Then the names of the members of the various committees were considered and it was voted to accept the nominations.

AM13 Voted, to instruct the secretary to cast a unanimous ballot for the Association Committees and Officers.

After several announcements it was moved to adjourn the Annual Meeting.

Signed:


George Munson, Secretary
TAECH'ON BEACH ASSOCIATION

TAECH'ON BEACH ASSOCIATION LOT HOLDERS AS OF DECEMBER 31, 1957

<u>Lot No.</u>	<u>Marker</u>	<u>Name</u>	<u>Date Voted</u>
1	1x2x11x15	C.H. Harper	10-15-54
2	28x41x42x29	George Sidwell	1-11-56
3	2x3x15x16	Donald S. Lee	11-14-49
4	29x30x42x43	M.M. Irwin	
5	3x4x16x17	C.B. Bernheisel	8-16-57
6	30x31x43x44	George Brown	8-15-54
7	4x5x17x18	Dr. Paul S. Crane	3-29-49
8	31x32x44x45	L.H. Chesshir	8-16-57
9	5x6x18x19	Dr. H. F. Moffett	3-29-49
10	32x33x45x46	Dexter N. Lutz	9-28-49
11	6x7x19x20	S. D. A. Mission	5-14-57
12	33x34x46x47	S. H. Moffett	11-14-49
13	7x8x20x21	George W. Munson	8-15-55
14	34x35x47x48	Stanton Wilson	8-16-54
15	8x9x21x22	Charles D. Stokes	3-29-49
16	35x36x48x49	Kenneth Scott	11-14-49
17	9x10x22x23	James H. Moore	3-29-49
18	36x37x49x50	R.F. Rice	11-14-49
19	10x11x23x24	K.L. Mitchell	3-29-49
20	37x38x50x51	S. D. A. Mission	5-15-57
21	11x12x24x25	Dr. G. H. Rue	3-29-49
22	WET ID - 175		
23	12x13x25x26	J. J. Hill	3-29-49
24 & 25	13x26	Bakery	
26	80x73x120x65	J. T. Underwood	3-29-49
27	67x73x66x65	Dean Schowengerdt	11-15-54
28	73x74x80x81	M.O. Burkholder	3-29-49

<u>Lot No.</u>	<u>Marker</u>	<u>Name</u>	<u>Date Voted</u>
29	67x68x73x74	H. J. Hill	9-28-49
30	74x75x81x82	George J. Adams	9-28-49
31	63x69x74x75	J. Aebersold	8-16-56
32	75x76x82x83	Ian Robb	9-28-49
33	69x70x76x75	Tom Watson	5-20-54
34	76x77x83x207	Salvation Army	5-15-57
35	70x71x76x77	Salvation Army	5-15-57
36	77x78x205x207	Harold Voelkel	10-7-55
37	71x72x77x79	Florence J. Murray	3-29-49
38	78x79x203x205	Richard Underwood	8-15-55
39	84x85x115x116	Thea Maw Thelma Maw	3-29-49
40	94x95x113x114	F. B. Jeffery	6-17-54
41	93x94x112x113	Robert Riggs	8-16-56
42	92x93x111x112	E. W. Kilbourne	3-29-49
43	91x92x109x110x111	Carl W. Judy	3-29-49
44	109x110x221x222	Methodist Mission	
45	x x109x91	William E. Shaw	3-29-49
46	57x58x59	J. W. Spitzkeit	10-15-54
47	89x90x108x98	J. E. Kilbourne	3-29-49
48	56x57x59x60	E. O. DeCamp	3-29-49
49	88x89x97x98	D. T. Payne	3-29-49
50	55x56x60x61	M. M. Irwin	
51	87x88x96x97	Haud Jensen	3-29-49
52	54x55x61x62	M. Shaw, L. Grubb	10-15-54
53	99x62x53x54x117	F. R. Kinsler	3-29-49
54	245x245x99x117	Horace G. Underwood	3-29-49
55	96x97x100x101	Dwight Linton	9-1-56
56	97x98x101x102	Bob Smith	8-15-55

<u>Lot No.</u>	<u>Marker</u>	<u>Name</u>	<u>Date Voted</u>
57	100x101x103x104	Paul Haines	8-15-54
58	101x102x104x105	Edward Baker	10-15-54
59	103x104x106x107		
60	261x262x264x263		
61	259x260x261x262	Baptist Mission	5-15-57
62	257x258x260x259	Dan B. Ray	8-15-55
63	255x256x258x257	George Worth	10-15-54
64	253x254x256x255	Baptist Mission	5-15-57
65	251x252x254x253		
66	249x250x252x251		
67	245x247x248x246	David Seel	10-15-54
68	241x243x244x99		
69	240x242x239x241		
70	87x237x238x240	Robert Urquhart	10-15-54
71	237x235x236x238		
72	96x234x237x87	Mr. Codington	10-15-54
73	100x233x234x96		
74	232x230x231x103		
75	106x229x230x232		
76	107x227x121x x106		
77	104x105x226x227x107		
78	98x102x224x225	Hugh Linton	10-15-54
79	WITHDRAWN		
80	110x219x220x221	Lee Cooper	10-15-54
81	217x218x115x208	H. P. Mitchell	10-15-54
82	210x215x216x111x217	Benjamin Sheldon	10-15-54
83	115x116x209	Raymond Provost	10-15-54
84	211x212x213x214	Peter ^{Van} Van Lierop	5-15-57
85	81x85x208x206	Allen D. Clark	10-15-54

<u>Lot No.</u>	<u>Markers</u>	<u>Name</u>	<u>Date voted</u>
86	85x86x206x204	Edward Adams	3-29-49
87	202x203x79x201	Kelmore Spencer	10-15-54
88	200x201x72x79	Wilfred Waddell	10-15-54
89	65x66x120x	Baptist Mission	5-15-47
90	90x108x x	W. R. B. C. See W. D. C. S.	8-15-55
91		Dr. E. Weiss	8-16-56

LIST OF LOTS FOR SALE

<u>Lot No.</u>	<u>Name</u>
63	George Warth
67	David Seel
36	Harold Voelkel
59	Association
60	"
65	"
66	"
68	"
71	"
73	"
74	"
75	"
76	"
77	"
4	M. M. Irwin

MINUTES AND PROCEEDINGS
of
THE JOINT MEETING OF THE BOARDS OF MANAGERS
of
CHOSUN CHRISTIAN UNIVERSITY
and
SEVERANCE UNION MEDICAL COLLEGE

The Joint Meeting of the said two Boards was held on March 25, 1957, at 9:00 A.M., at the Office of the President of CCU.

Members present:

Dr. L. G. Paik (CCU and SUMC)	Dr. E. W. Adams (CCU and SUMC)
Dr. Choi Yong Tai (SUMC Alumni)	Rev. Chun Hee Chul (SUMC)
Rev. Herbert A. Codrington (SUMC)	Rev. Kim Kyung Ha (SUMC)
Rev. Kim Kwang Moo (SUMC and CCU)	Dr. Kim Myung Sun (CCU and SUMC)
Dr. Kim Ok Chun (SUMC Alumni)	Rev. Kim Sang Kwon (SUMC)
Rev. Kwon Yen Ho (CCU)	Dr. Y. S. Lee (CCU)
Dr. Helen P. Mackenzie (SUMC)	Rev. James Moore (CCU)
Dr. Barbara Moss (SUMC)	Dr. Park Yong Cheon (SUMC Alumni)
Rev. C. A. Sauer (CCU and SUMC)	Dr. Kenneth M. Scott (CCU and SUMC)
Dr. E. B. Struthers (SUMC)	Mr. Horace G. Underwood (CCU)

Members absent:

Bishop H. J. Lew (CCU and SUMC)	Mr. Kim Yong Woo (CCU Alumni)
Rev. Chun Pil Soon (CCU)	Dr. D. W. Lee (CCU Alumni)
Dr. Samuel Moffett (CCU)	Dr. E. D. Baker (CCU)
Mr. William Shaw (CCU and SUMC)	Mr. Cho Chung Whan (SUMC)

The meeting was opened with prayer by Rev. Kim Sang Kwon.

The roll was called, and it was reported that a quorum of both Boards was present to constitute the meeting.

The minutes of the previous Joint Meeting of the Boards of Managers of Chosun Christian University and Severance Union Medical College were read by the secretary and approved.

Chairman Paik reported to the Board the completion of the legal consummation of the Union of the two institutions through the approval of the Minister of Education on January 5, 1957 and by registering the new Juridical Person in the Secul District Court on January 19, 1957.

Each of the two Boards, upon the hearing of the report of the Chairman, acting separately, voted for dissolution of the two Juridical Persons of Chosun Christian University (Yonhi Tashakkyo) and Severance Union

Medical College (Severance Euikwa Tsehak).

The Board voted that all the present members of the two Boards be nominated for election to the new Board of Directors of Yonsei University as agreed upon at the Joint Meeting of December 21, 1956.

The Meeting was adjourned at 9:45 A.M.

L. George Paik
Chairman

Hyowon Cho
Secretary

Topic of Hypokiss meeting

Time of meeting - Chair

Part 2 1 - - Chair

Prayer - Alan McKee

Event - all members - Ken Smith (yapping)
 Mr. Tanner
Chon McKee (Chair)
Ken On'you (Chair)
Ken Ken Hogg (Chair)

Dr. Harold Walker
Dr. G. Smith
Mr. Lark Taylor
Mr. Bob Baird
Mr. Ned Allan

Wilson
 McHett
 Johnson

Dr. Smith - purpose of Special meeting, to produce a formula for all Korea now, but - this meeting will concentrate on the new North Korea - China relations

Ken Ken Hogg - reports on Special meeting, N. discussion

Practical Agreement between Part 2 and Part 1, 194 - Korea Members can read and discuss

Dr. Adam explained that the demand - the is not imposed, input is not imposed - that agreement is input will be input
 He looked appetite - that had been made in other places

1) Topic will provide details of Chair and input, not input, input of Chair input input

2) Make it clear of Chair input - input input input input input
 but Chair the input input input input input
Chair but not input input input input

3) Make the input input input input input input input input
 but input input input input input input input input

- Ken did input input input input input input input
 - Chair input input input input input input

March 25 1:30 p.m. - Miss Johnson's home.

Alan \$5.
Oh \$4
Kin 0.9.

Devotions - Miss Johnson in Abs.
Prayer by Alan

Kim Kum Son - KA Presb. women.

1. O.G. Report of Chd. Mission Conf. + Ex. Comm.

Auditing Requests: - \$1000 for hospital request. - \$2,500 1st Ch. } all rec'd.
\$200 - rural leaders conf.
\$400 - for BS

No. for short-term B.I.

2. Kim Kw. Hy. presented a plan for the rural lay-leaders training program.

Committee - Kim Nelson, ~~Alan~~ Sheldon chairman. Hyeb. Hwei plus Kim Su Yong of KC presby.

3. Youth budget grant. \$160 + \$77.50 (reg. bdy. 10%) = 237.50
(Spec. Syn. 10%)

Voted to use money above for a Youth Summer Conference.
Sheldon authorized to receive money from youth grants on behalf of the areas youth groups and committees.

Committee: Sheldon, + heads of 2 Presby's youth committees.

4. Petition from Kyong Chong Presby. for recognition permission to raise status of their Winter B.I. to Hyles B.I. status.

Voted to receive the request + pass it on to Exec. Comm. of Ex. Com.
approves - pass it on to Central Hyeb. Hwei

5. Summer Evangelism (Student)

Request - \$400 for Kyong An } from relief funds, as last year MIA 57-70.
\$200 " Kyong Chung }

6. Voted to ask the presbyteries to send repres. on a 3 yr. basis.

Ken Day - We want and require that Hypobiosis be a
concrete act of G.P.

Adams - have Ministry, office, ^{with members} advisory delegate to discuss that that is

Discussion a organization of local Hypobiosis -

- 1) Mission + Park and nominate members to local Hypobiosis -
~~Park Day will represent Park and create advisory board with 3-4~~
- 2) ^{local} Hypobiosis will elect its own delegate? Adams - local
Hypobiosis - No official advisory by park or G.P.
- 3) In this case, Ken Day, member of G.P. by office procedure was
not necessary, ^{at minimum} stated that not

4) General Act will add to Mission local Hypobiosis functional
representatives not

5) Prologues must clearly between eye of the child which is
wholly controlled by child - I want of the child, which needs help
from abroad. not

6) Delete "examined" as a word with negative connotation
Substitute "world-wide the Fellowship" Agree on the interests of
simple language meaning

7) Give Hypobiosis form a more book to understand
missionary workers, allow them latitude for experiment + pioneering etc

Ken Day - Fresh system is to get more into parishes involved
within under cover

Adams - But better work - hospital ~~not~~ under cover

KEM - Personal eye would be under cover - work would be
under direction of Bd of Directors of hospital.

Adams - Hypobiosis should be able to give training ~~local~~ ^{local} ~~for~~ ^{for} ~~the~~ ^{the} ~~work~~ ^{work}

8) Request shall be made for report, by group.
Let the members fill vacance

9) Salaried workers shall have no vote in distribution of funds for which their salaries come o.k.

10) Right of membership, fellowship to discuss and recommend to Hyabhuwa.

11) Right of protest shall be protected for all clubs.

12) Plain ~~study~~ ^{study} shall be encouraged - report the Field Report and Hyabhuwa

1457

CHURCH-_____ STATION CONFERENCE

PROPOSED RULES AND BY-LAWS

I. Organization

1. The name of this organization shall be the Church-_____ Station Conference.
2. The purpose of this organization shall be to consult regarding the work of the Korean Presbyterian Church General Assembly and the Mission within the area of _____ Station.
3. This Conference shall have no administrative office and shall conduct no work on its own.

II. Membership and Officers

4. Members of this organization shall be equally distributed between representatives of the station and the constituent presbytery or presbyteries.
5. The election shall be so constituted as to represent the main phase of the work (see Article 10) where applicable. As far as possible these shall be chosen on a three-year rotation basis.
6. This membership shall be constituted through election from the constituent organizations.
7. The officers of this organization shall be: Chairman, Vice-chairman, a Korean secretary and a missionary secretary.
8. The length of tenure of officers of this organization shall be one year.

III. Meetings

9. The official meeting of the Church-_____ Station Conference shall be once a year, usually before Presbytery.
10. If there is need for a special meeting of this organization, the meeting will be called by the chairman only after the signatures of two members of Presbytery and two members of the Station have been secured.

IV. Scope for Consultation and Reports of Work.

11. The area for consultation shall be evangelistic, educational, medical, social work, publications, and other important work and budgets.
12. At the annual meeting there shall be a report of the result of consultation mentioned above.

V. Addendum

13. These rules may be changed by a 2/3 vote of members present and then ratified by General Assembly and the Mission.
14. This constitution shall be effective when ratified by the Gen. Ass and Mission.

12/29/54

CHURCH-NORTH. PRESBYTERIAN MISSION CONFERENCE
(Hyubiwhei--Mission Level)

PROPOSED RULES AND BY-LAWS

I. Organization

1. The name of this organization shall be the Church-North Presbyterian Mission Conference of the Presbyterian Church of Korea.
2. The purpose of this organization shall be to consult regarding all work of the Korean Presbyterian Church General Assembly within the area of the Northern Presbyterian Mission.
3. This Conference shall have no administrative office and shall conduct no work of its own.

II. Membership and Officers

4. Members of this organization shall be equally distributed between representatives of the stations and the constituent presbyteries.
5. Membership of this organization shall consist of 14 members as follows:
Church-Seoul Station Conference: 2 nationals, 2 missionaries
Church-Taegu Station Conference: 2 nationals, 2 missionaries
Church-Andong Station Conference: 1 national, 1 missionary
Church-Chungju Station Conference: 1 national, 1 missionary
1 member at large chosen by the central church-mission conference from the membership of one of the presbyteries which the mission serves.
The field representative of the mission.
As far as possible these shall be chosen on a three-year rotation basis.
6. The membership of this organization shall be constituted through election from the local church-station conference.
7. The officers of this organization shall be: Chairman, Vice-chairman, a Korean secretary and a missionary secretary.
8. The length of tenure of officers of this organization shall be one year.

III. Meetings

9. The official meeting of the Church-Northern Presbyterian Mission Conference shall be once a year, before annual Mission meeting.
10. If there is need for a special meeting of this organization, the meeting will be called by the chairman only after the signatures of two members of presbyteries and two members of the stations have been secured.

IV. Scope for Consultation and Reports of Work

11. The area of consultation shall be evangelistic, educational, medical, social work, publications, and other important work and budgets.
12. At the annual meeting there shall be a report of the result of consultation mentioned above.

V. Addendum

13. Rules may be changed by 2/3 vote of members present; then ratified by G.A. & Miss
14. This constitution shall be effective when ratified by the G.A. and the Mission

ANDONG AREA COOPERATIVE WORK DEPARTMENT, March 27, 1959

The Andong Area HDSEB met at Miss Johnson's residence at 2:00 PM. Miss Johnson called the meeting to order and read from John 19:31-42 and the Rev. Kwang Hyun Kim led in prayer. Those present were: Rev. Kwang Hyun Kim, Rev. Kim Soo Young, Rev. Sung Yun Oh, Rev. So Chong Yul, Mrs. Ok Yun Kwon, Miss Olga Johnson, Dr. Samuel Moffett, and Rev. Stanton Wilson.

The minutes of the January meeting were read by Rev. Oh and approved with minor corrections. Rev. Kwang Hyun Kim and Miss Johnson reported on the Central HDSEB meeting in Seoul in January, and Mr. Wilson reported briefly on the Ex Com meeting. Congratulations were extended to Mr. Kim on his being appointed the Korean Secretary of the Central HDSEB.

The following motions were unanimously passed:

FOR THE CENTRAL HDSEB

1. VOTED that we ask the HDSEB for 180,000 hwan for Kyung An Presbytery and 60,000 hwan for Kyung Choong Presbytery for Seminary Students' Summer Evangelism 1959.
2. VOTED that we ask the HDSEB for \$2,000 for 1959 from the Medical Relief Budget of \$12,000 for the Andong Clinic.
3. VOTED that the Andong Area Cooperative Work Department make an emergency request through the central HDSEB asking that the 1961 budget item (approximately \$10,000) for "general education, secondary schools," be designated now for Kyung An High School, and ask the Commission to advance same as an emergency measure to clear certain urgent construction debts of Kyung An High School.
4. VOTED that we ask the HDSEB to consider allocating a portion of the Youth Work budget to the local HDSEBs and to recommend that Andong HDSEB be allotted 20% of the Youth Work Budget for work in this area.
5. VOTED that we ask the HDSEB to endorse a unified plan to submit to KCWS suggesting that KCWS consider allocating food-aid to evangelists in poor rural areas 4 times each year.
6. VOTED that we ask the HDSEB that Dr. and Mrs. Samuel Moffett be allowed to remain in Andong until their furlough in April, 1961.

FOR THE ANDONG AREA HDSEB

1. VOTED to allocate Andong's Relief Budget (from Central HDSEB) as follows: 50,000 hwan to the Retired Workers Home; 10,000 hwan to the Tam-ni Leper village; 100,000 hwan for Rural Evangelists, Kyung Choong Presbytery; 200,000 hwan for Rural Evangelists, Kyung An Presbytery. Mr. Wilson to provide an additional 40,000 hwan for Tam-ni lepers from Leper Relief.
2. VOTED to celebrate the 50th Anniversary of Missionaries in Andong this autumn.

The meeting was adjourned at 4:30 PM with Rev. Chong Yul So leading in prayer.

Respectfully submitted,

STANTON R. WILSON, English Secretary

1957

REPUBLIC OF KOREA

Capital: SEOUL (population circ. 1,500,000)

I. Characterization of the Area

a. Geography. A mountainous peninsula jutting southeastward from the Northeast Asian mainland with over a thousand islands of which one, Cheju-do, is large and populous. Korea is 600 miles in length from north to south and 135 miles wide at its narrowest point with approximately 6,000 miles of coastline. Located between 33° 7' and 43° 1' north latitude and 124° 11' and 130° 57' east longitude. It is about 20 percent arable, the south being more arable (23%) than the north. Its borders are entirely with Manchuria except for a swampy 11-mile border on the Tumen River with Siberia. Japan is 120 miles to the east.

b. Area. Total peninsula -- 85,252 square miles (about the size of Utah, slightly smaller than Great Britain).

Area of ROK, 1953-present: 38,175 square miles (45% of peninsula).
Area of ROK, 1945-1950 : 36,153 square miles.

Area of north Korea, 1953-present: 47,071 square miles.
Area of north Korea, 1945-1950 : 49,089 square miles.

Gain in territory of the ROK under Armistice Agreement: 2,022 square miles.

Area of Demilitarized Zone: The Demilitarized Zone consists of 187 land miles, four kilometers in width and the Uan River Estuary which is 9 miles long. The Military Demarcation Line runs down the middle.

The Rhee Line is 1,615 5/8 statute miles in length and extends from 20 to 200 miles from the Korean coast (the smaller distances being only in the Tsushima Straits) enclosing an area of, very roughly, 145,000 miles.

c. Climate. A temperate, primarily continental climate, not very unlike the climate of the New York-Washington areas. The mean temperature of Seoul is 52° (New York 53°) and of Pusan is 56° (identical with Washington, D.C.). Considered healthy and invigorating.

d. Demography

ROK

Population -- circ. 22,000,000 (1957). (All Korea -- approximately 30,000,000).

Population density -- Density of 570 per square mile and nearly 5 per cultivated acre is among the highest in the world. (Japan 610 per square mile and 5.5 per cultivated acre.) For entire peninsula, density is 353 per square mile.

Refugees -- 1945 period circ. 2,000,000; 1950 period, 750,000.
(These figures are rough estimates.)

Annual population growth -- 1.8 percent, about average for the Far Eastern area.

Per capita caloric intake -- 2,060 calories (1954-55); fish provides about 85 percent of the protein in the diet.

Average life expectancy -- estimated at 47 years; average for the Far Eastern area but about 1/3 lower than in the U.S.

Medical services -- one physician per 5,300 persons (1953).

Education -- 65 percent of the population is literate. The approximately 3,750,000 students (1956) comprise about 17% of the population (U.S. - 20 percent). There is one teacher for each 415 people. (U.S. - 1 teacher per 120 people).

North Korea

Population -- approximately 9,000,000 in 1949 but fell appreciably during 1950-53 hostilities and is now roughly estimated at about 8,300,000; density about 176 per square mile.

Increases at rate of probably over 2% a year, one of the highest rates of population increase in the world. Rate of increase was as high as 3-1/2% in the northern provinces before 1945 and is probably higher than that of the ROK today.

Other

Other substantial Korean populations - Japan (600,000 plus), Manchuria (circ. 1,000,000), U.S. (circ. 12,000), USSR (number unknown).

Non-Korean ethnic groups in Korea -- Chinese, 13,802 (as of January 1957) in south Korea. None others of significance. Korea has one of the world's most homogeneous populations.

e. Racial Origins. Obscure but the primary stock is almost certainly Tungusic, related to the Mongols racially and to the Altaic group linguistically. A minority of Chinese racial admixture.

f. Religion. There are said to be well over 1 million Christians in Korea, the largest percentage in any Far East country except the Philippines: 167,000 Catholics and 1,288,000 claimed Protestants, the majority of them Presbyterians and Methodists. The traditional religions of Korea are Buddhism, Confucianism, and Shamanism. Meaningful figures on their adherents are not available. Buddhism has declined for some 550 years but is still a significant force. The ROK Education Ministry believes there are 3,500,000 Korean Buddhists many being, however, only occasional adherents. Shamanism, while little organized, is widely practiced, while Confucianism as a cult is now weak with adherents, by and large, only among the aged. There is a national cult called Ch'undo Kyo, a mixture of Buddhism, Christianity, and other elements.

g. Principal Crops: Rice, 38.9% of total acreage of harvested crop, approximately 2.8 million tons of rice (1956); barley, 16.5%; naked barley, 10.1%; soybeans, 9.4%; millet, 5.5%; wheat, 4.2%; cotton, 4.4%; all vegetables, under 3%. Close to 80% of all cropped area is in cereals. 108% of prewar production now grown on less acreage.

h. Economic.

KOK

GNP per capita - \$85 in 1956, expressed in 1955 prices; with inclusion U.S. aid - \$99. It has been increasing slowly. Conversion rate 500 hwan per dollar. About the same as in Thailand but roughly one-third as large as in the Philippines and Japan. Agriculture and forestry combined account for 42 percent of GNP.

Main occupations -- The country is predominantly rural. 70 percent of the people are engaged in agricultural pursuits or are dependent upon agriculture. Labor force estimated at about 9 million.

Power output per capita -- 55 KWH per year (taking into account the increase in capacity in 1956). (U.S. -- 3800 KWH; Japan -- 720 KWH).

Main exports -- Fish, tungsten, graphite, Rice, the most important prewar exchange earner, does not now appear among Korea's exports.

Railroads -- 1,810 miles (1956). Recently completed spur lines have provided access to the important Samchok coal mining area in the southeast.

Roads -- 9,000 miles.

Motor vehicles -- 14,500 registered in 1954.

Major natural resources -- South Korea has considerable potential mineral wealth including anthracite coal, tungsten, bismuth, graphite, gold, silver, iron ore, molybdenum and copper. The Sang Dong tungsten mine contains one of the world's largest deposits. Korea's production, as a percentage of 1954 free world output, amounted to 12 percent for tungsten, 14 percent for graphite, and 10 percent for bismuth. In 1955, the U.S. obtained 8 percent of its tungsten imports from Korea. The country's forest resources are depleted.

Gross national product and civilian labor force by economic sector, KFY July 1, 1955-June 30, 1956:

	<u>Gross National Product (percentage)</u>	<u>Civilian Labor Force (1,000)</u>
Agriculture and forestry	35%	6,300 (70%)
Fisheries	1%	200 (2.2%)
Mining	1%	30 (under 1%)
Manufacturing (includes output of government enterprises)	15%	224 (3%)
Private Construction	4%	95 (1%)
Government	9%	298 (3%)
Commerce, finance, real estate	17%	900 (10%)
Services and others	18%	
Unemployment		<u>1,000 (11%)</u>
Total - - - - -		9,047

Percentage of workers compared to total manufacturing and mining labor force in ROK:

Textiles - 24% of manufacturing value	40%
Metal working	5%
Machinery and tools	5%
Glass, clay and stone products	6%
Chemicals and chemical products	4%
Lumber and woodworking	4%
Mining	11%
Food Processing	8%
Beverages	5%
Rubber and leather	6%
Paper and printing, 7% of manufacturing value	6%

Relatively undeveloped, industry employs only 3% of total labor force but contributes, with mining, 16% of national product. (Japan labor force in manufacturing -- 8.2 million or over 20% of labor force.)

North Korea

Division of the peninsula left most of the minerals, hydro-electric power and heavy industry in the north, most of the agriculture, manpower and consumption industries in the south. Important North Korean industries include metallurgical, machine, food processing, fertilizer chemicals and electric power. The Government exercises complete economic control, at least 98% of total industrial output being by the "socialist" sector. The economy is, however, still basically agricultural, 70% of the total labor force being engaged in farming and corollary activities.

II. Government Organization

ROK

a. Branches of Government. The Government of the Republic of Korea has three branches: executive, legislative, and judicial.

b. Power and Duties, including Members of Legislative Bodies. Of the branches of government the most important is the executive branch whose elected head, President Syngman Rhee, is also the Chief of State. Constitutional amendments abolished the prime ministerial system in late 1954. The legislature as presently constituted comprises one chamber, the National Assembly, whose membership is 203 elected representatives. An upper house was authorized by a 1952 constitutional amendment but has not yet been established. Assembly elections were held on May 10, 1948, May 31, 1950, and every fourth year thereafter.

c. National Assembly.

Composition -- 203 seats, politically divided in June, 1957, as follows: Liberal Party, 134; Democratic Party, 45; Political Comrades Association, 22; Independents, 2.

Sessions -- convenes September 1 for a 90-day session, extendable by resolution in 30-day increments; special sessions called by Speaker at request of President or one-fourth of members; in session most of the time.

d. Principal Political Parties

Liberal Party, pro-administration, formed December, 1951;
President-Syngman Rhee; Chairman - YI Ki-pung.

Democratic Party, conservative opposition, formed September 19,
1955, by merger of Democratic Nationalist Party and other opposition
elements; Representative Supreme Commissioner - Cho Byong-ok; Chang Myon
one of four other Supreme Commissioners.

e. Other Political Parties.

Progressive Party, liberal or socialist-tinged. Chairman - Cho
Pong-am, Communist prior to May, 1946; Minister of Agriculture in the
first cabinet, 1948.

f. Elections.

Presidential and Vice-Presidential - held every four years.

July 20, 1948 (by National Assembly)	President Syngman Rhee Vice President YI Si-yong
May 15, 1951 (by National Assembly)	Vice President KIM Song-su (till June 28, 1952)
August 5, 1952 (popular)	President Syngman Rhee (5,238,769) CHO Bong-am (797,504) Vice President H.M. T'ae-yong (2,943,813) YI Pom-sok (1,815,692)
May 15, 1956 (popular)	President Syngman Rhee (5,036,437) CHO Pong-am, invalid (2,163,908) (1,858,002) Vice President CHANG Myon (4,012,654) YI Ki-pung (3,805,502) YI Pom-sok (317,579)

Next scheduled election -- 1960.

North Korea

a. A "people's democracy" of the ilk of the USSR's European satellites. Its power extends throughout north Korean society through the all-powerful Korean Labor (Communist) Party, a hierarchy of "people's committees," and a complex of so-called "social" organizations. Apex of the Party's formal structure is the National Party Congress which, on the Soviet pattern, meets at least once every four years to rubber stamp the policies and directives of the Central Committee and its presidium, the top control organization. There has been close Soviet control exercised through a facade of Soviet citizens of Korean extraction and also considerable Chinese Communist influence since 1950. Last elections to People's Assembly were in 1948. There has been mention of the possibility of another election in the summer of 1957. This election was announced by the north Korean regime on June 27th to take place on August 27th, 1957.

III. Principal Government Officials and Personalities. (Except for Syngman Rhee, written in the order familiar to Koreans, family name first.)

a. Syngman Rhee. Eighty-two-year-old Syngman Rhee, President of the Republic of Korea since its establishment in August 1948, is the dominant political figure of the Republic. He was re-elected President for a third four-year term in the Republic of Korea popular elections of May 13, 1956. In these elections the Opposition candidate was elected Vice President. In July and August 1954, Rhee visited the United States as the guest of the United States Government.

b. Mme. Syngman Rhee. Mme. Rhee also plays a leading role in the social affairs of the Republic. Of Austrian descent, she was married to President Rhee in 1934 after they met in Geneva while he was working at the League of Nations in behalf of Korean independence.

c. Chang Myon (John M. Chang). Chang Myon, Supreme Commissioner of the opposition Democratic Party, was elected Vice President for a four-year term in the Republic of Korea popular elections of May 15, 1956. He is recognized as a leading Catholic layman and is the publisher of a prominent Seoul daily. He was the Republic's first Ambassador to the United States and served as Prime Minister in 1952.

d. Cho Chong-hwan. Foreign Minister Cho has been Vice Minister of Foreign Affairs most of the time since the establishment of the ROK, and frequently Acting Foreign Minister, most recently since August, 1955, until his appointment as Minister on December 31, 1956.

e. Yi Ki-pung. Yi Ki-pung has been Chairman (Speaker) of the Republic of Korea National Assembly since June 1954. The Leader of the Liberal Party, he has previously held the posts of Mayor of Seoul and Minister of National Defense. He was defeated in the May 1956 vice-presidential election.

f. Kim Hyon-chol. Kim Hyon-chol was appointed Minister of Reconstruction and ROK Economic Coordinator following the May 1956 presidential election. As Economic Coordinator he represented the Republic of Korea on the UN-ROK Combined Economic Board. Prior to this position he was Minister of Finance and before that Vice Minister of Agriculture and Forestry. In June, 1957, he was again appointed Minister of Finance.

g. Kim Yong-u. Kim Yong-u is Minister of National Defense. He was previously a National Assemblyman, Secretary General of the National Assembly and a Department Chief of the Liberal Party.

h. Cho Pyong-ok. Cho Pyong-ok is the Representative Supreme Commissioner (of five) of the opposition Democratic Party. Cho is an active opposition National Assemblyman and once served as Director of the National Police.

i. Song In Sang: Career administrator in banking field. Born Kangwon province 1914. Chief Finance Management Bureau of Finance Ministry 1949; Deputy Governor Bank of Korea, early 1952-1957. Attended the Economic Development Institute Course of the IBRD, 1956-7. Appointed Minister of Reconstruction and ROK Economic Coordinator, June, 1957.

j. General Paik Sun Yup. In May, 1957, General Paik was designated Chief of Staff, ROK Army. Previous to this assignment he was Commanding General, 1st ROK Army. General Paik has served a previous term as Chief of Staff and has been Deputy Chief of Staff and Commander of the 1st ROK Army Corps.

k. Lieutenant General Yu Jai Hung. General Yu was appointed Chairman of the Joint Chiefs of Staff of the ROK in May, 1957. He was Vice Chief of Staff, ROK Army at the time of his appointment. He graduated from the United States Army Command and General Staff College in 1954, has been Commanding General of the II and III ROK Army Corps and was ROK representative at the Panmunjon armistice negotiations in 1952.

IV. Principal United States Officials.

Ambassador	The Honorable Walter C. Dowling
Counselor and Deputy Chief of Mission	Mr. T. Eliot Weil
UNC Economic Coordinator	
(senior ICA representative)	Mr. William E. Warner
Public Affairs Officer	
(senior USA representative)	Mr. Henry E. Arnold
Chief of Political Section	William G. Jones
Chief of Economic Section	Edwin M. Cronk

Military

Commander in Chief, United Nations Command; Commander, United States Forces, Korea; Commanding General Eighth U.S. Army. (All after July 1, 1957)	General George H. Decker
Senior Member, United Nations Command, Military Armistice Commission.	Major General Homer L. Litzenberg, USMC
Chief, Provisional Military Advisory Group, Korea (PROVING-K)	Major General Robert G. Gard
Chief, U.S. Army Advisory Group Korea (KTAG)	Major General Willis S. Matthews

The ROK maintains diplomatic or consular representation in the following places:

United States - Embassy, also consulates general in San Francisco
and New York, consulates in Honolulu and Los Angeles
United Nations - Observer and Special Representative
Republic of China - Embassy
Turkey - Embassy
France - Legation
Italy - Legation
Republic of Philippines - Legation
Republic of Vietnam - Legation
United Kingdom - Legation
Australia - Consulate General
Federal Republic of Germany - Consulate General
Hong Kong - Consulate General
Japan - Mission

Foreign Diplomatic and Consular Missions in Korea

United States	Embassy
Republic of China	Embassy
United Kingdom	Legation
France	Legation
Philippines	Legation
Vietnam	Legation
Federal Republic of Germany	Consulate General
Apostolic Delegate (Italy)	(Legation)
(Turkey)	(Embassy)

International Relations

Membership in International Organizations.

Food and Agriculture Organization (FAO)
International Bank for Reconstruction and Development (IBRD)
International Civil Aviation Organization (ICAO)
International Cotton Advisory Committee
International Monetary Fund (IMF)
International Telecommunications Union (ITU)
International Wheat Council (IWC)
United Nations Educational, Scientific, and Cultural
Organization (UNESCO)
Universal Postal Union (UPU)
World Health Organization (WHO)
World Meteorological Organization (WMO)
Economic Commission for Asia and the Far East (ECAFE)
International Committee of the Red Cross (ICRC)

Important Treaties and Agreements with the United States.

Atomic Energy - Agreement for cooperation concerning civil uses
of atomic energy. Signed and entered into force February 3, 1956.

Economic Cooperation -

Agreement relating to economic aid. Signed December 10, 1948;
entered into force December 14, 1948.

Agreement on economic coordination between the Republic of
Korea and the United States acting as the Unified Command with
exchange of notes and minutes. Signed and entered into force
May 24, 1952.

Minute of Understanding (see Military Agreements).

Trade and Commerce - Treaty of friendship, commerce, and navigation.
Signed November 28, 1956; approved by Korean National Assembly February
4, 1957; approval by U.S. Senate is pending.

Agricultural Commodity Agreement (PL 480). Signed **January 30,**
1957. (Other such agreements in 1955 and 1956.)

Civil Aviation Agreement. Signed April 24, 1957.

Military Agreements.

Defense -

Mutual Defense Assistance Agreement. Signed and entered into force January 20, 1950.

Mutual Defense Treaty. Signed October 1, 1953; entered into force November 17, 1954.

Agreed Minute of Understanding relating to continued cooperation in economic and military matters. Initialed and entered into force November 17, 1954. Extension and amendments, August 12, 1955; further amended January 23, 1957.

Maritime Matters-

Agreement relating to the loan of U.S. naval vessels to Korea. Exchange of notes and entered into force January 29, 1955.

Agreement relating to the loan of eighteen additional naval vessels to Korea. Notes exchanged and entered into force August 29, 1955.

Agreement relating to the loan of three additional naval vessels to Korea. Notes exchanged and entered into force December 28, 1955.

Military Affairs -

Arrangement relating to the transfer of authority to the Government of the Republic of Korea and the withdrawal of U.S. occupation forces. Exchange of letters August 9 and 11, 1948; entered into force August 11, 1948.

Agreement relating to jurisdiction over criminal offenses committed by members of the U.S. armed forces. Notes exchanged and entered into force July 12, 1950.

Agreement for the establishment of the U.S. military advisory group to the Republic of Korea. Signed and entered into force January 26, 1950; operative July 1, 1949.

Mutual Security - Agreement relating to the assurance required by the Mutual Security Act of 1951. Exchange of notes January 4 and 7, 1952; entered into force January 7, 1952.

Armistice Agreement - The Korean hostilities were terminated by the Armistice Agreement, signed by the UN Command and the Communists on July 27, 1953. The ROK is not a signatory but has abided by its terms. The Sixteen UN members who participated in the Korean action issued a Joint Policy Declaration on the day the Armistice was signed stating they would be prompt to resist renewed Communist aggression.

Casualties in Korean War.

U. S. Casualties

Total casualties (including dead)	142,091
Army	109,958
Navy	2,087
Marines	28,205
Air Force	1,841

(Total U.S. Forces serving in Korean War - 5,720,000.)

Total deaths (all causes)	33,629
Army	27,702
Navy	458
Marines	4,267
Air Force	1,200

Korean Casualties (no firm figures are available and estimates vary widely.)

Total ROK Civilian and Military casualties	1,312,000 (estimate)
Total Communist casualties	1,420,000 (estimate)

(Other estimates give ROK Civilian Casualties, 1950-March 1952-965,990; ROK Army Casualties, 1950 - April, 1953 - 223,375.)

U.S. Aid Program

Economic Aid to Korea from Fiscal Year 1946 through Fiscal Year 1957.

CERIOA	1946-1949	\$ 356 million
ECA	1950-	110 million
CRIC	1951-1954	333 million
UNKRA (U.S. contribution through June 30, 1956)	1952-1956	93 million
FOA/ICA	1954-1957	<u>1,068.9</u> million
Total		\$1,960.9 million

The United States aid program has almost completed the task of repairing the war damage in south Korea. Now increasing attention is being given to developing the country with the eventual hope of self-support. The FY 1957 program now includes \$100 million in project assistance; \$185 million for saleable foodstuffs, raw materials and essential manufactures; and \$5.5 million for technical assistance. Important ICA financial projects involve power, fertilizer manufacture, transportation, and agriculture. A cumulative total of \$77 million has been allocated to PL 480 programs in Korea. Most of the local currency generated has been applied to the Korean military budget. A \$2,000,000 appropriation for the Armed Forces Assistance to Korea program is included in the ICA budget.

VI Background information

a. Short Historical Review

United in the 7th century A.D., Korea was a semi-independent state associated with China until annexed by Japan in 1910. Freed from Japanese domination by the U.S. in 1945, the peninsula became divided at the 38th parallel and occupied in the north by the U.S.S.R., in the south by the U.S. The Republic of Korea (ROK) was established on August 15, 1948, under the auspices of the United Nations. From June 25, 1950 until the signing of an armistice between the United Nations Command and the Communist forces on July 27, 1953, the ROK was engaged in repelling the Communist invasion from the north. Since the armistice, the Republic has been devoting its primary efforts to strengthening its defense forces and to rebuilding its economy.

b. Political Conditions

The internal political situation has been stable during the last few years. The May 15, 1956 presidential-vice presidential election reflected the progress that has been made in the development of democratic and representative government and the emergence of a two-party system, the Liberal and Democratic Parties. The pro-administration Liberal Party suffered a serious setback in the election in which its vice-presidential candidate (Yi Ki-pung) was defeated by the Democratic Party candidate (Chang Nyen). The Liberal Party continues to maintain, however, the substantial majority in the National Assembly which it achieved as a result of the 1954 Assembly elections (which are held every four years).

The north Korean regime, the so-called "Democratic People's Republic of Korea," is a Communist satellite under the control of the Soviet Union and the Chinese Communists.

c. Economic Conditions

Korea has basically an agricultural economy with about 70 percent of the labor force engaged in agricultural and related activities. Prior to World War II, the economy was reasonably well balanced with several heavy industries and hydroelectric power resources located in north Korea and smaller consumer goods industries and the main rice growing area located in south Korea. Despite the export of rice and minerals to Japan, Korea had a chronic adverse trade balance compensated by the flow of Japanese investment funds. Although the Japanese developed the economy substantially from 1910-1945, they did not develop the human resources, and few Koreans had administrative, managerial, or engineering training.

The division of the Korean peninsula in 1945 along the 38th parallel was a severe blow to the complementary economies of north and south Korea, a blow which was aggravated by the repatriation of the Japanese engineering and managerial class. However, by the spring of 1950, the Economic Cooperation Administration was making considerable progress toward stabilizing and developing the economy. Then came the Communist invasion.

The war damage to the Korean economy was enormous. The direct damage is estimated to have totaled \$1 billion, and about 1/4 of the population became refugees. Under the impact of war and reconstruction expenditures, the money in circulation increased rapidly and by 1953 prices were about 20 times the June 1950 level.

Soon after the war began, the United Nations took action to plan for the extension of multilateral economic aid to Korea. By a resolution on December 1, 1950, the United Nations established the United Nations Reconstruction Agency (UNKRA) with the objective to provide "...relief and rehabilitation supplies, transport and services, to assist the Korean people to relieve the suffering and to repair the devastation caused by aggression, and to lay the economic foundations for the political unification and independence of the country." By the end of 1956, 29 nations had contributed \$146 million for UNKRA operations, about 66 percent of which was contributed by the United States. In addition, the United States Army spent more than \$300 million for relief purposes from 1950 through mid-1954.

By mid-1953, it became apparent that Korea would require more than relief aid and limited UNKRA aid if the economy was to be strengthened so that it could bear the burden of a relatively large defense force and simultaneously make progress toward self-support. President Eisenhower therefore requested the sum of \$200 million from the Congress for an aid program for Fiscal Year 1954. For Fiscal Year 1955, \$280 million was utilized for this purpose, the Fiscal Year 1956 program totaled \$327 million, the Fiscal Year 1957 program is \$305.5 million, and \$277 million has been requested for Fiscal Year 1958 plus contemplated loans from the investment fund or grants from the special assistance fund. These amounts exclude military aid. This program is administered by the International Cooperation Administration (ICA).

The basic ingredients of South Korea's difficult economic situation are thus (1) the paucity of natural resources, (2) a large, dense, poverty-ridden population, (3) the devastation of the Korean war, (4) the heavy financial burden of maintaining the world's fourth largest standing army as a defense against renewed Communist attack, (5) low level of technical proficiency and (6) the unnatural and uneconomic separation of south Korea from the north.

With the support of a massive U.S. aid program, Korea is only now completing the rehabilitation of the war damage, but even here some fields such as housing are lagging. Aided by the ICA fertilizer program, agricultural production has been recovering although adverse weather conditions over the past year have reduced crop yields and have increased the already heavy dependence on U.S. surplus foods. Korea, which was a large exporter of rice during the Japanese rule, is this year importing substantial quantities. ICA is devoting attention to rehabilitation of South Korea's fisheries and mineral resources. The latter include coal, iron, tungsten, copper and gold. Particular emphasis has been placed on the development of essential industries such as textiles, power and paper.

Faced with military, economic, and political problems that would have daunted a far stronger nation, it is not surprising that the Republic of Korea has suffered a chronic and severe imbalance of internal and external payments. The price level has witnessed a 22-fold increase since 1947, and exports in 1956 were only 8 percent of total imports. The Korean Government finds it difficult to borrow, and is, therefore, dependent on foreign grant aid to meet its deficits. The Government maintains strict controls over foreign exchange. However, most private trade is handled on an export-import link system, and recently I.C. dollars have sold on the basis of competitive bond purchases where aid import quotas were oversubscribed. Foreign missionary organizations and U.S. military and civilian agencies are the principal sufferers under Korea's overvalued exchange rate.

Economic Aid to North Korea. During 1954-1964, the Communist bloc has pledged \$808,600,000 to North Korea to be divided as follows:

Communist China	\$325 million
USSR	\$250 million
East Germany	\$115 million
Others	\$118.6 million

d. Other Important Considerations.

Armed Forces. The United Nations Command forces in Korea are composed of 20 active ROK divisions and 1 ROK Marine division (totaling approximately 650,000 men), 10 reserve ROK divisions, two U.S. infantry divisions (of about 50,000 men), and small forces of other UN countries (about 7,500 men), totaling a little more than 700,000 men. Although these forces outnumber Communist ground forces, they are markedly inferior in air strength. The ROK also has a small navy.

Communist military strength in North Korea includes 18 North Korean divisions (of about 350,000 men) and 15 Chinese Communist divisions (of almost 300,000 men), totaling about 650,000 men. The North Korean air force consists of over 600 aircraft, approximately half of which are modern jet types. North Korea also has a small coastal defense navy. Communist forces in North Korea can be easily and quickly reinforced by Chinese Communist arm and air forces positioned in strength immediately across the Yalu River in Manchuria.

e. Current Problems of Importance

Current problems of importance include the defense of the Republic of Korea against a possible renewal of Communist military aggression, the search for a way to achieve the peaceful unification of Korea, the rehabilitation of the Korean economy, and the improving of relations between the Republic of Korea and Japan.

f. Basic Objectives of the Foreign Government

The most important political aim of the Republic of Korea is the unification of the country under its own sovereignty and administration. This aim has been frustrated and Korea remains divided by the Demilitarized Zone provided for in the Armistice Agreement. The ROK has not signed the Armistice Agreement presently in force between the Communists, and the United Nations Command, and it has often objected that the Communists, who profess adherence to it, have repeatedly violated it, most egregiously in respect to paragraph 13(d) governing the introduction of combat material into Korea. In June 1956 the United Nations Command provisionally suspended provisions of the Armistice, with respect to inspection and supervision by the Neutral Nations Supervisory Commission (NNSC), in the Republic of Korea. Inspection teams of the NNSC were withdrawn from south and north Korea to the Demilitarized Zone. On June 20, 1957, the UNC declared that it would not be further bound by the provisions of the paragraph 13(d) on the replacement of equipment in view of communist violations of these provisions. These modifications, however, have not removed ROK objections to the Armistice which the ROK views as blocking the attainment of unification. The ROK has also frequently expressed disbelief in the effectiveness of negotiation with the Communists for unification.

The other important political purpose of the Korean Government is to achieve security from foreign aggression in the future. The Korean Government fears political and military abandonment and has therefore consistently sought the presence of substantial American military forces in Korea as well as large-scale American aid for increases in the Republic of Korea military establishment. The Korean Government has sought and the United States has signed a Mutual Defense Treaty in 1954. The United States has frequently reassured the Korean Government and has assisted in the support of a large Korean military establishment.

Foreign relations of the Republic of Korea are characterized by close ties with the United States, a deep-seated hatred for Communism, and a distrust of Japan. Talks between the two countries to resolve outstanding problems have been in progress since the spring of 1956 and it appears that the resumption of formal negotiations during the summer of 1957 is not unlikely.

g. United States Political Objectives Respecting Korea

The United States seeks a free, independent, and democratic Korea, peacefully unified under arrangements supervised by the United Nations and based on genuinely free elections. Pending achievement of this objective, which has been obstructed by Communist intransigence, the United States seeks to strengthen and support the Republic of Korea so that it may achieve reasonable security against a renewal of Communist aggression and so that it may approach economic viability. The United States also desires to tighten the ties binding the ROK to the nations of the free world.

Korean Holidays and Days Important in U.S.-ROK Relations.

<u>Date</u>	<u>Description</u>
January 1-3*	New Year's Day The U.S. extended full diplomatic recognition to the Republic of Korea
January 7, 1952	U.S.-ROK Mutual Security Agreement became effective.
January 26, 1950	U.S.-ROK Mutual Defense Assistance Agreement ratified by the U.S. Senate. ROK Assembly had approved January 15. Agreement providing for U.S. Mutual Defense Advisory groups in Korea also concluded on this date.
March 1,*(1919)	Sam Il Day. Anniversary of the abortive 1919 Declaration of Independence from Japan and one of the most important Korean holidays, especially in the ROK.
March 26, 1875	President Syngman Rhee's birthday.
April 5*	Arbor Day
May 10, 1948	First post war elections held in south under UN observation.
May 24, 1952	Date of signing of an agreement on Economic Coordination between the ROK and the U.S., acting as a Unified Command.
June 6*	Memorial Day (est. by Presidential Decree in 1956)
June 25, 1950	North Korea opened its attack on the south.
June 30, 1950	President Truman ordered U.S. troops to south Korea and authorized the bombing of North Korea.
July 17, (1948)*	Constitution Day in ROK. ROK Constitution adopted by National Assembly and formally proclaimed.
July 27, 1953	Korean Armistice signed at Panmunjom following the agreement on POW's reached on June 8, 1953.
August 15, (1948)*	Independence (Liberation)Day in ROK. Inauguration of ROK with Rhee as first president, also celebrates liberation from Japanese control in 1945. North Korea also celebrates this day.

* National Holidays

<u>Date</u>	<u>Description</u>
September 8, 1945	Korean Thanksgiving Day (First U.S. troops entered Korea.)
October 1	Armed Forces Day
October 3 (10th month, 3rd day - lunar)*	Tang'un Day (Kaechn'on) or National Foundation Day, in memory of the mythical king who founded Korea in 2334 B.C. Celebrated October 3, 1949, in the ROK.
October 9, (1446)*	Hangul or Alphabet Day -- According to tradition King Se-jong invented the hangul alphabet on this date.
October 29,*	UN Day
December 25*	Christmas

* National Holidays

VI. Recent Publications on Korea.

United States Policy in the Korean Crisis

Department of State publication 3922, July, 1950

United States Policy in the Korean Conflict

Department of State publication 4263, September, 1951

The Problem of Peace in Korea

Department of State publication 4771, October, 1952

The United States and the Korean Problem

Documents 1943-1953 - U.S. Government Printing Office, No. 74
July, 1953

The Korean Problem at the Geneva Conference, April 26-June 15, 1954

Department of State publication 5609, October, 1954

Mutual Defense Treaty (between the U.S. and ROK)

Department of State publication 5720, December, 1954.

The real Christian service is the Great Christian Service which is the service of the poor and the needy and the underprivileged. This service is not of death's children, on earth, and must never be lost in the West. The story of God's love is to be told. In the Orient there is a need of food and more commodities, especially material, never to fail, for vitality, for love for all must be demonstrably shown. "For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me..." (Matthew 25:35-40)

- II. Rehabilitation - "Lift up thy bed, and go thy way into thine house" (Luke 14:10) - training given in weaving, basket making, metal work, tailoring, agriculture, and brick making.
- | | | | |
|------------------------------|-----|-----------------------------|--|
| 1. Average in Hostel | 95 | 4. No. trained to use tools | |
| 2. Artificial limbs made | 193 | 5. No. newly admitted | |
| 3. Artificial limbs repaired | 100 | 6. No. trained & dismissed | |
- III. Tubercular diseases - "I will visit his friends on every one of them, and heal them." (Luke 4:40) Number of beds in the rest home - 17.
- | | | | |
|---|----|---|--|
| 1. Patients dismissed either cured or able to complete cure at home | 45 | 2. Newly admitted patients to rest home | |
|---|----|---|--|
- IV. Malnourished Orphaned Babies - "...Suffer the little children...for such is the kingdom of heaven." (Matt. 19:14) Capacity of baby fold - 30
- | | | | |
|--------------------|----|--------------------------|--|
| 1. Number received | 49 | 3. Number adopted | |
| 2. Number saved | 39 | 4. No. remaining in Fold | |
- V. Beggar Boys - "...Lift up the beggar from the ash heap...to make them inherit the throne of glory." (I Samuel 2:8) Total number in Home - 4.
- | | | | |
|--------------------------|----|------------------------|--|
| 1. No. in primary school | 25 | 2. No. in kindergarten | |
|--------------------------|----|------------------------|--|
- VI. Farmers - "He will lift up the poor out of the dust, to set them among princes." (I Sam. 2:8) Farmers comprise 25% of pop., and over half farm less than 2 acres.
- | | | | |
|-----------------------------------|-----|--|-------|
| 1. Farmers trained at the Center: | | 2. Farmers trained at extension institutes - total attend. | 1,500 |
| a. Eight month term institute | 6 | | |
| b. Ten day term institute | 186 | | |
3. Farmer's Life Magazine - to follow-up leaders and extend instruction.
- | | |
|---|-------|
| a. Average number of copies printed every month and sold in all areas | 6,000 |
|---|-------|
4. Livestock importation and loan - (total for past four years)
- | | | | |
|---------------|-----|-----------------------------|--------|
| a. Goats | 298 | e. Rabbits | 15 |
| b. Cows | 11 | f. Duck hatchling eggs | 10,000 |
| c. Pigs | 229 | g. Individual recipients | 700 |
| d. Queen bees | 200 | h. Institutional recipients | |
5. Visual Education - Movies on Christianity and agriculture shown on average of twice a week to audiences varying in number from 50 to 1000 people.

"Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40)

Sincerely yours:

on behalf of the staff of the Great Christian Service Center

Subject: Rural Christian Rural Health Conference

Thirty of the top Christian rural leaders from various churches in Seoul to discuss problems of rural development. These thirty people represented all of the major protestant denominations and individuals from the United Christian Service Center (U.C.S.C.), the Council of Churches in Korea (C.C.K.), Y.M.C.A., Y.W.C.A., Korea Women's Association, Christian Revival Association, and two college affiliated rural clubs. Discussions on the subjects of rural health, cooperative social life, agricultural extension, and 4-H clubs were led by special resource people from the Government, Office of Economic Coordination and the Central 4-H Committee. The highlight of information from the conference centers around what we Christians are doing, what we could be doing, and the course we should be taking in the future.

What we are doing:

1. Education:

- a. Bible Clubs - Bible clubs are especially centered in rural and remote areas where there are a large number of children who do not go to school. It is a program of Christian and general education held week days in the local churches. Many thousands of children who might otherwise become tomorrow's illiterate are being educated and trained in Christian ways in these clubs.
- b. Leadership Training - There are four what might be called Christian rural institutes in Korea - U.C.S.C. at Incheon, the Methodist Farm School in Ulsan, Cooper Mission Farm near Seoul, and a Catholic Farm near Ulsan. Regular courses and institutes are held in the winter by each of the first three institutes. Approximately 1,400 attended last winter. Some summer institutes are held at the Taegyeon and Incheon centers. Forty-five young farmers are in such training each year. These trainees become the representatives to each church to bring rural development programs to the village.
- c. Farmer's Life Magazine - This is a magazine written for farmers and published by the U.C.S.C. at an average rate of 6,000 copies per month. It is to extend the training of rural leaders and to generally encourage and give pride to life in the country.
- d. Visual Aids - U.C.S.C. visual aid mobile units in Seoul, Incheon, Pusan, and the U.C.S.C. in Taegyeon provide moving pictures and other visual educational aids to the Church. A collection of Christian films are available from U.C.S.C., and agricultural and related films are available from the United States Information Service. Approximately 70% of this service is to rural areas. The Korea-Denmark Association provides a service of movies on teaching about cooperatives to primary schools. The U.C.S.C. has student rural clubs in Seoul, at a part of the summer vacation, help rural people by making available books and materials for education and enlightenment.

2. Health:

- a. Rural Health Center at Kunsan - This rural hospital covers the whole county with its services of local clinical and surgery. It provides considerable case records and rural health information for the country as a whole.

- b. Mobile Health Units - Limited mobile health work is done by the Methodist hospital in Incheon. Other plans are now complete for a fully equipped mobile health truck to work in an area north east from Seoul.
- 3. Relief and Rehabilitation:
 - a. Loan Fund - The Methodist loan fund provides limited capital at low rates of interest to help selected farmers. The Presbyterian Church one year combined a short term training conference with livestock loan as a program to help rural pastors. The Korean Church World Service also started a limited fund for livestock loans that was administrated through their local churches.
 - b. Livestock Loan - Heifers for Relief Project in America, Korean Church World Service, and the U.C.S.C. have cooperated to transport and loan good quality heifers, goats, pigs, rabbits, hens, and chicken hatching eggs. Over 700 individuals and 100 institutions received this livestock, and since then, in so far as possible, the young are being redistributed.
 - c. Relief - Almost every Protestant church is helping the rural refugee resettlement areas and/or emergency relief areas with food and various other goods for clothing, building, or farming.

What we could be doing:

- 1. Economical - Basic to all farm economic problems is the fact that 70% of the farmers cultivate less than 1 1/2 acres. Even so, the rice farming that fails in dry years is very prevalent. Lack of irrigation is another basic problem. Our rural development programs seek to increase farm income by development of low mountain land for forage, fuel, fruit, and nut production; by less rice and more stable and other specialized crops; and by better marketing for the farmer. This last development especially demands a character and a spirit in which the Christian should lead. The Church should serve to help the Government and other agencies working in rural development to strike quickly at the real basic needs of the rural economy; rather than just touch the surface.
- 2. Education - Schools in general are inadequate. Illiteracy rates average between 6 and 30 percent. People who can read, read very little. Recreation is very lacking; yet, gambling is a serious problem. One survey reported that out of 1,000 rural homes; 60 had newspapers, 2 had radios, 2 had phonographs, and 5 had Chax (a very common inexpensive chess game). Our churches, then, could well consider; (1) expansion of the Bible Club program, (2) more cooperation with existing literacy programs (Christian Literacy Society, C.L.S. building, Seoul), (3) more encouragement of the use only of the phonetic Korean alphabet, & (4) the starting of winter night schools for adults on the village level that includes cultural and spiritual teaching.
- 3. Health - Infant mortality, infestation of internal parasites, and general insufficiency of medical facilities for rural people are one of greatest need. The health center in Incheon reported that 50% of the people that died in their area in the previous year received no medical attention of any kind, and only 20% received attention from a doctor. Vital to rural health improvement is basic consistent public health education which is a program the Church can greatly assist and encourage. The establishment of rural health centers on a level to gradually become self-supporting, could be a practical nationwide health program.

and rural extension work. It is a matter of basic understanding of what is a tenor and the basis of this program. The church can help by informing the people how to use the new cooperative and farm credit law, and by general encouragement of farmers to cooperate and take advantage of programs already in existence for their benefit. The 4-H club, for instance, is already a wide spread program that is approved by the Government and that is especially for rural youth. The rural churches can greatly strengthen this program through the support of its many resources, and at the same time strengthen its own program in the community.

5. Youth - The more talented youth go to the cities, and there is a strong inclination toward training in the classics rather than in practical service. We can improve this situation by programs of rural service for students during their vacation periods which is already being done to a limited extent by Christian students on their own initiative. In the end, a rural culture and personality developed which will attract youth to its service.

Looking ahead:

The final action of the conference was to form a Korea Christian Rural Council. The purpose of the Council is to develop a rural culture and economy in the Christian Spirit. Members include representatives of churches, Christian rural organizations, and special individuals. The Union Christian Service Center will serve as the office of the Council. Projects will include: (1) to serve to encourage and coordinate Christian bodies in rural work, (2) to help Christian churches, Christian institutions, and individuals to cooperate together in rural work, (3) to serve to bring the cooperation of the efforts of the Council and the Government in rural development, (4) and to study and encourage alternatives for rural people. These are proposed for trial a year with the Executive Committee meeting often as needed.

A word of appreciation must go to Agricultural Missions, Inc. in New York for financing, and to Dr. Reischer of Agricultural Missions for encouraging this first national Christian rural leaders conference. May this be the beginning of a real united effort to reach the rural people of Korea for Christ.

Respectfully
Dean Schowengrath
Dean Schowengrath
English secretary of the conference

128 N. Bryant Ave., Ventnor, N.J. After January 15, 1957: Presbyterian Mission
1 Nam San Dong, Taegu, Korea

Dear Friends in Christ:

The letter quoted below was written last July 23 by a young Korean working with our Christian Revival Fellowship in Taegu, Korea. The "prayer meeting" was held the third week in July, and attended only by Koreans--the foremost leaders of their Korean Church; pastors, evangelists, Chaplains, Seminary professors, a former Korean missionary in China and a few teachers and elders. With only Koreans attending, there were: 40 Presbyterians, 19 Holiness and 14 Methodists. An even larger meeting is now scheduled for August 20-25th, planning to accommodate 200 to 300 pastors in a wind-swept, rugged mountain valley near Seoul. At the time of this writing preparatory meetings are being conducted by a Committee of 73 pastors in the 15 largest cities of Korea. Concerning the August 20-25th meeting, Dr. Kim Chi Syun a professor in our Presbyterian Theological Seminary in Seoul, writes: "Our only purpose is to assemble true spiritual leaders on Kwan Ahk San; and the grace of God will be received in order to spread the gospel to poor souls in Korea. These coming meetings don't belong to any denomination...I have been praying (and) made up my mind to fast for three days...I wish only your common prayers for us.."

The letter from Korea, by Evangelist Han Joi Ho:

"My dear Rev. Mr. Rice:

"I am writing you this letter in a large meeting hall of Evvanuel Prayer Housedeep in the valley of Mountain San Gak San, three miles away from Seoul... Most of the hours are set aside to spend in prayer, in solitude and in groups... The Problems of Prayer are: 1. The nation's salvation and peace. 2, The Church's revival and unification. 3. The power for the workers of God.

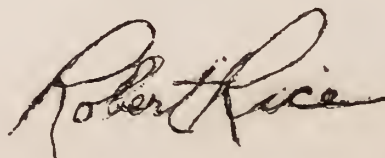
"...the fourth day began fasting and watched the whole night. Chief speaker was Rev. Lee Sung Bong (holiness), the greatest true evangelical revivalist we have in Korea. He spoke for four hours; through his soul searching message all the members were literally broken down completely; standing up to pray one after another confessing the secret sins, unfaithfulness, lack of love and other things... "Rev. Kim Yoon Soo's (Presbyterian) testimony about real healing from Christ and about hope for eternity. Rev. Song Se Guen's (Methodist) testimony was very impressive also. He is a famous revivalist who has prayed and fasted forty days in the mountains....

"The prominent revivalists all stood up one by one, crying, confessing the secret sins-- especially lacking of love toward God, Jesus, family, church congregations and lost souls. All were bursting with tears, choked and seemed to be delivered completely then and there. .. Every time I prayed, tears of joy ran down so so freely. "... every message is fire, every prayer pouring out of the heart-- all of God-- every member in child-like earnestness and joy. Both grace and truth were overflowing. Indeed, at the last night I felt the place change into a holy place. I know you are in many godly assemblies nowadays but I was impulsed to cable you at once to come and share it with us. I said in my mind " We can change Korea".

Rev. Kim Bay Up who was a missionary for 20 years in Manchuria and Central China and who is now Managing Director of the Christian Revival Fellowship in Taegu writes: " Please pray that through this opportunity (the August meeting) a great fire will break forth. I believe it will." Let us give thanks for this new working of the Holy Spirit in the "Land of Revivals". Uphold these men, their meetings and the Church in Korea with your prayers.

Yours in Christ,

R.F. Rice, Korean Mission



January 14, 1957

Letter 57-2

Dear Members of the Mission:

The request for a replacement for Sally Woolkel should have been taken care of at Annual Meeting time and is picking up that omission. (B.A. 57-1) Action B.A. 57-2 regarding the Torreys is one in which we are all very happy to participate. There has been a very hearty request from the various organizations concerned for the Torreys to stay over another year. We are very grateful that they are willing to do so in order to further consolidate the work among the amputees before they finally leave. Action B.A. 57-3 is a routine one, taken at this time of the year to indicate to the Board what our desires are in connection with next year's One Great Hour of Sharing campaign. This figure is \$25,000 more than last year; it is needed because we have been running behind. The majority of this is due to the large subsidies that are still being given to the Republic of Korea Army chaplains and to Bible Clubs.

B.A. 57-5 was asked for at Annual Meeting time, but has not been picked up by the Board, and this is a reminder that it is now getting time to consider getting appropriation to cover. B.A. 57-6 with regard to K.A.V.A. membership needs explanation. Heretofore the expenses of a small K.A.V.A. office with secretary and a couple of national employees has been borne by the American Korea Foundation. This subsidy will cease beginning January 31. It is therefore becoming necessary if the K.A.V.A. as an organization is to continue, to require fees for membership. K.A.V.A. has been a great help to us in many ways, and I would venture to say that our membership has been of some assistance to K.A.V.A. The membership fee has been set at \$200.00, but because it looks as if the budget cannot be met entirely by fees, the Executive Committee is recommending this larger figure of \$300.00 as an annual subsidy. At Annual Meeting time, it will be desirable to see if this can be put into the regular budget.

B.A. 57-7, the Revised Rehabilitation Priority List, has very few changes in it. It differs from the last priority list in that requested items that have been filled have been eliminated. The item for Song Sil College was raised two points because of pressure in connection with their construction work. Item 11, General Assembly office site, took the place of a composite request, formerly lower on the docket, for the removal of the Christian Literature Society building. It now appears that it will not be necessary to move the C.L.S. building back on account of widening the street, as city planning has changed. The General Assembly officers have decided that new quarters are necessary, as the C.L.S. cannot supply the space that they need. As the plans for this new project are still in the formative stage, the project was only approved in principle, and this item for a site placed in the docket for a first step.

B.A. 57-8 regarding Church Mission integration serves the double purpose of letting the Board know that the Mission is seeking to find an answer to some of the questions raised at Lake Mohenk, but also in the second place, letting the Board know that there are problems which will require time and patience to work out.

B.A.'s 57-9, 10, and 11 are more or less routine, and B.A. 57-12 is self explanatory.

B.A. 57-13 is presented independently of B.A. 57-14 as a scholarship request, because Rev. Kim Tong Soo was approved once, but various complications interfered to delay his departure, so that according to our rules it was necessary for him to make a second application and for us to approve it. The list in B.A. 57-14 of scholarship students is in priority order. It may not be possible to send the last one or two, depending on the availability of funds. They are all fine people and we can be proud to send any of them.

Though B.A. 57-15 is rather long, perhaps this additional explanation should be made, that the two factions in the Presbytery split have gotten together and worked out a rather intricate method of settling their differences, which involves a financial settlement in a number of individual churches. The action simply gives the total figures for the entire Presbytery.

The remaining Board actions do not seem to need further comment. Now for the Information actions. The stations involved will want to make special note of the items that have to do with the division of the grant for 1957. The committee that is responsible for carrying out action 57-13 concerning the Bible Institutes is composed of Dr. Voelkel, Rev. Wilson, Rev. Kim Sung Uk, delegate from the Anson conference, and Rev. Pak Cheng Il, delegate from the Chungju conference.

Concerning the new grant for 1957 in I.A. 57-16, you should know that this means an increase of \$7,450 in our work budget for 1957, for which we are most grateful. However, the additional funds were designated for specific items in Column D so that we had no option in the matter of allocation. As Industrial Evangelism is just getting under way, it was felt that all of this \$3,000 would not be necessary for this year, at least. Consequently, the action holds up this item until further consultation with the Board to see whether part of this sum at least could not be released for other purposes. "Other purposes" in general is thought of in terms of Bible Institutes, which are very much under-subsidized and cannot do the pressing work that they need to. There may be other claims also.

I.A. 57-19 concerning terms of service of Church Mission Conference members apparently was necessary to eliminate confusion. Though the constitution of the Church Mission Conference requires that membership be on the basis of a term of service, all of the respective local Church-Station conferences have been overlooking this, and in one Presbytery, at least, they had taken the attitude of rotating membership at least once a year, which was hindering the work of the Church Mission Conference because of lack of continuity in membership. The constitution requires a person to be a member for three years.

The rest of the actions seem to be rather obvious.

Reference has been made in a couple of actions to a visit this spring of Dr. John Smith. His visit has definitely been settled, but the dates and duration are still uncertain. Dr. Smith is attending various meetings in India in February. He will be attending other meetings in Indonesia in March. In April a conference is being called in Hong Kong or some other place in that part of the world for field representatives, to which your representative will be going. And a stopover of Dr. Smith is being planned in Korea on his way back to the States. At this juncture all we can say is that this will be towards the end of April.

Very sincerely,

Edward Adams

Edward Adams
Field Representative

Regular Meeting of the Korea Mission Executive Committee, January 10-11, 1957

The Executive Committee of the Korea Mission of the Presbyterian Church U.S.A. met in Seoul on January 10-11, 1957. The meeting was called to order by the chairman, Dr. Edward Adams, who read from Ephesians 3:14-21, and led in prayer. Those present were Dr. Edward Adams, Dr. Archibald Campbell, Dr. Francis Kinsler, Dr. Reuben Torrey, Jr., Rev. Harry Hill, Miss Kay Clark, Miss Mary Nesbitt, Rev. Stanton Wilson.

B. A. 57-1 Miss Sally Voelkel Replacement Voted to request the Board for a replacement for Miss Sally Voelkel for the Seoul Foreign School (Her term of service expires June, 1957)

B.A. 57-2 Dr. and Mrs. Reuben A. Torrey Jr. Extension Voted to request the Board to approve the extension of the term of service of Dr. and Mrs. Reuben A. Torrey beyond the regular time of retirement which would be in September, 1957. (It is understood that such requests have been initiated by both the Union Christian Service Center of Taejon, where a large part of Dr. Torrey's work for the rehabilitation of amputees is located, and by Korea Church World Service under whom it is carried on.

B.A. 57-3 Rehabilitation Christian Communities Voted to ask the Board for \$150,000 from Rehabilitation Christian Communities (Relief) for Fiscal Year 1957, beginning April 1.

B.A. 57-4 Initial Needs, Rehabilitation Christian Communities Voted to ask the Board that from our asking for \$150,000 from Rehabilitation Christian Communities (Relief) for Fiscal Year 1957, \$50,000 be made available by May 1, or as soon as possible thereafter.

B.A. 57-5 Supplemental budget Voted that we request the Board to appropriate from Rehabilitation Category I the sum of \$8,200 to be used as a supplementary budget divided as follows between budget items. (It should be noted that these sums referred to in M.B.A. 57-5 are needed by the middle of the year, i.e. July, 1957)

CLASS IV MISSION AND STATION ADMINISTRATION

Sub-Class C Mission Office

1. Expenses	\$700.00	
2. Employees	1000.00	
3. Juridical person	1000.00	
4. Printing	500.00	
	<hr/>	\$3200.00

Sub Class E Itineration and Transportation

3000.00

Sub Class F Station expenses

2000.00

\$8200.00

B.A. 57-6 K.A.V.A. Membership Voted to ask the Board to increase supplementary budget, 1957, by \$300. This item, Class IV, Sub Class C, 5, to be termed "Annual K.A.V.A. Membership". (K.A.V.A. is the Korea Auxiliary Volunteer Agencies)

B.A. 57-7 Revised Rehabilitation Priority List for Five Year Program Voted to forward to the Board the Church Mission Conference's Revised Rehabilitation Priority List for the five year program (as follows on page 2):

Revised Rehabilitation Priority List for Five Year Program:

1. Chungsin Academy	\$ 10,000.00
2. Sinmyung Academy	20,000.00
3. Choong Pook Peace and Unity	2,400.00
4. Soong Eui Academy	20,000.00
5. Soong Sil Academy	20,000.00
6. Soong Sil College	15,000.00
7. Seminary Recitation Building	23,400.00
8. Women's University	150,000.00
9. Posung and Taekwang	40,000.00
10. Bible Club Conversion	1,000.00
11. General Assembly Office site	30,000.00
12. Kyung Dong Bible Institute Building	20,000.00
13. Kyung Suh Bible Institute Building	15,000.00
14. Choong Puk High School	20,000.00
15. General Assembly Printing Press	9,000.00
16. Young people's & students promotion, workers and building ($\frac{1}{2}$)	20,000.00
17. General Assembly Commentary	15,000.00
18. Bible Clubs conversion to schools	19,000.00
19. Keisung Academy	8,000.00
20. Literature, Christian Approach to Communism	10,000.00
21. Children's magazine, General Assembly	5,000.00
22. Country workers' children's education	25,000.00
23. Young people's and students' work, promotion, workers, & bldg. ($\frac{1}{2}$)	20,000.00
24. R.O.K. chaplains	160,000.00
25. $\frac{1}{2}$ Bible Club aid	80,000.00
26. Museum	15,000.00
27. Seminary dormitory	41,000.00
28. Taejon project	25,000.00
29. $\frac{1}{2}$ Bible Club aid	80,000.00
30. Country short term Bible Institutes	2,500.00
31. General Assembly Christian education	2,000.00
32. Six clinics	120,000.00
33. Two high schools	80,000.00

B.A. 57-8 Church Mission Integration The Executive Committee of the Korea Mission has studied the action of the Board, "The General Strategy of a Five Year Plan", reported in General Letter 131. Regarding paragraph one of point one on the integration of Church and Mission as a goal, we suggest that a very high degree of integration has already been achieved between the Korean Presbyterian Church and the Mission of the U.S.A. Presbyterian Church, but at the price of seriously straining relations between the Korean Church and our sister Presbyterian Missions which have not felt ready for the same degree of integration. We are continuing to explore further steps in integration. At the same time there is grave doubt in our own Mission as to whether absolute organizational integration of Church and Mission might not work disadvantage to the Korean Church. Therefore we recommend that, before the Board takes actions positively committing itself to further integration in Korea, than we have already attained, opportunity be taken for consultation with the Missions and Boards of the Southern and Australian Presbyterian Churches, and for study on the field as to what will be the effect, first on the efficacy of the Board's own work in Korea, and second, on the work of other Missions associated together with us in the Korean Presbyterian Church.

B.A. 57-9 Additional Contingent Funds Voted to request the Board to grant \$10,000 as a contingent fund, plant and equipment.

B.A. 57-10 Voelkel Son Travel Voted to ask the Board to approve transportation allowance from Seoul to Zillwood, Florida, for Dr. and Mrs. Harold Voelkel's son Harold, who will study there next year.

B.A. 57-11 Taegu Land Sale Voted to request the Board's permission to sell (to the local village for its office) a 20 pyung tract of land at Nam San Dong 1 ka for the sum of W66,000 (\$132), the proceeds to be used for Taegu station repairs.

B.A. 57-12 Andong Dedication Day Passed that we inform the Mission and the Board of Andong Station's forthcoming Dedication Day. Andong Station, percentage-wise our most destroyed station in South Korea, is nearing completion of its rehabilitation. Ten new buildings have been erected; the rest have been rehabilitated. We plan a special Praise and Dedication Day in the spring. Through the Executive Committee we extend our open invitation to the Mission and, if possible, to Dr. J.C. Smith or another Board member to be present on this significant day. We request that the Field Representative write to Dr. Smith concerning this forthcoming event and of our hope that he can be present for this special occasion.

B.A. 57-13 Kim Tong Soo Scholarship Voted to recommend to the Board the Rev. Kim Tong Soo for a U.S. study scholarship in the field of Christian education and literature.

B.A. 57-14 Scholarship Student Priority Voted to forward to Board the approved list for Scholarship Students as decided by the Church Mission Conference in this priority:

1. The Rev. Lee Chong Hwan, graduate of the General Assembly Theological Seminary.
2. Miss Chun Sang Ok, lady teacher for Women's College
3. The Rev. Kim Ho Joon, Taegu pastor
4. Mr. Park Hi Kyung, dean at Chung Sin Girls' Academy
5. Dr. Hong Soon Kak, Doctor at Severance Hospital
6. Mr. Park Joe Hoon, music teacher at Soong Sil College

B.A. 57-15 Peace and Unity, Choong Puk In the interest of inter-presbytery peace, and in order to emphasize the agreement reached between the two Choong Puk Presbyteries in this matter, it was agreed that this request be submitted in the name of the two Presbyteries, and it has the full approval and endorsement of the Church Station Conference. It is a request being made jointly through the appropriate channels of each denomination for a special grant of HW 2,830,000 (\$5,660) each from the Canadian and the USA Presbyterian Mission Boards for the equitable solution of the remaining property problems which are all that lie between our two presbyteries and a full settlement of all the problems raised by the Division in our one hundred and forty established churches. The request of the Church Station Conference is endorsed by the Church Mission Conference, and this request is submitted to New York, just as the opposite number to this Committee in the ROK Church is being submitted to Toronto.

B.A. 57-16 Ecumenical Team Voted to endorse the Church Mission Conference decision to welcome an Ecumenical Team if one is sent out to Korea.

B.A. 57-17 Personnel Voted to ask the Field Representative to inform the Board of our desire to substitute two single women evangelists for one evangelistic couple in the list of personnel the Board has indicated it can send out. (NOTE: This is in line with the Mission's Personnel list prepared at last annual meeting I.A.56-79)

The following Information Actions were also taken:

I.A. 57-1 John Underwood Presence on Committee Voted to ask John Underwood as the only member of Church Mission Conference not on the Executive Committee to sit in on our initial discussions at this meeting on Church Mission Relations.

I.A. 57-2 K.J. Foreman Jr. Orphan Trip Voted to grant permission to the Rev. K. J. Foreman, Jr., to take his vacation out of the country up to four weeks in connection with taken orphans to Alaska or beyond (Taken ad interim)

I.A. 57-3 Miss Helen McClain Orphan Trip Voted to grant permission to Miss Helen McClain to take orphans to the Philippines. (She will be out of the country up to two weeks to combine with a trip to Hong Kong and Taipei to get materials for the Korean Chinese Church). (Taken ad interim)

I.A. 57-4 One Trip with Orphans Voted that the Field Representative be authorized to grant permission within bounds of one month for missionaries to make one trip in connection with taking orphans to America, providing work is cared for.

I.A. 57-5 Language Study Voted that due to exceptional circumstances permission be granted to study in the winter term of the Language School to: Dr. and Mrs. Howard Moffett, Miss Marion Shaw, and Miss Helen McClain. (But we reiterate that Mission policy is for language students to study fall and spring terms in school and get into the country in the winter)

I.A. 57-6 Language Exams Voted that we receive the Language Committee's September report concerning the examinations of those missionaries unable to take the examinations at the time of Annual Meeting due to illness: Rev. K.J. Foreman, third year, written, oral, and Chinese characters; Rev. B.E. Sheldon, third year oral, written, and Chinese characters; Mrs. B.E. Sheldon, first year written, oral, and Chinese characters. Mr. Foreman and Mr. Sheldon having completed their third year exams are herewith declared to be senior missionaries.

I.A. 57-7 Samuel Moffett Philippines Trip Voted to grant permission to Dr. S.H. Moffett to leave the country for 8 days in May at the request of the Philippines Field Representative for a Retreat Fellowship of missionaries connected with the United Church of Christ of the Philippines.

I.A. 57-8 Year End Balances Voted to authorize the treasurer to use year end balances to pay off deficits and that the special appropriation (N.Y. B.A. 56-1190) be used to pay balance of deficit.

I.A. 57-9 Supplementary Budget Due to Exchange Rate Voted to apply the balance of the supplementary budget due to exchange rate (N.Y. B.A. 56-1190) to 1956 deficit in the following priority:

- | | |
|------------------------------|---------------------|
| 1. Net Budget Deficit | \$2,804.72 |
| 2. Church Work Budget | 10,600.00 (approx.) |
| 3. Vehicle maintenance funds | 2,225.28 (approx.) |

(in following proportions: 35% each, Taegu, Seoul; 15% each Chungju, Andong)

I.A. 57-10 Itineration and Transportation Voted to divide the 1957 Itineration and Transportation budget funds between stations as follows:

Seoul	35%	\$4,200.00
Taegu	35%	4,200.00
Chungju	15%	1,800.00
Andong	12%	1,440.00
Taejon	3%	360.00

I.A. 57-11 Station Expenses Voted to divide the 1957 station expense budget funds between stations as follows:

Seoul (\$1,950.00
Taegu	1,950.00
Chungju	800.00
Andong	800.00
Total	<u>\$5,500.00</u>

I.A. 57-12 Literature Grant Voted to refer to Field Representative with power to act the sum of \$1,200 in balances for literature program grant A 7912.

I.A. 57-13 Rehabilitation Contingent under \$1,000 Voted to approve rehabilitation items (under \$1,000) as follows from Rehabilitation Contingent Funds:

Seoul	Soon Hei W	\$ 500.00
	Yang No W	300.00
	Anyang Chur.	1000.00
Taejon	Taejon Old Frs Home	238.90
Chungju	Chungju B.I. Dorm. Rehabilitation	\$200.00
	Chungju Clinic Rehabilitation	500.00
	Chungju Garage	182.00
	Choong Puk Church Mission Conf.	1000.00
Taegu	Bethany Widows' Home	1000.00
	Taegu Residence Rehabilitation	1000.00
Andong	Kyung Choong B.I. Dorm	900.00
	Andong Widows' Home	600.00
	Andong Residence Rehabilitation	500.00
General Assembly Office Rehabilitation		1000.00

I.A. 57-14 Bible Institute Committee Voted to refer to the Bible Institute Committee of the Church Mission Conference power to distribute \$1,000 made up as follows:

\$500	1957 Bible Institute Reserve Fund
\$500	Contingent fund, Rehabilitation National Workers

I.A. 57-15 Kyung An High School Voted to grant \$8,500 to Kyung An High School from undesignated gifts on the field with these conditions: (1) Before funds are allocated, the school must match our gift, in quantities of \$1000 each (2) Before funds are allocated, a new principal (Korean) must be appointed.

I.A. 57-16 Church Work Budget, 1957 Voted to take notice of the Church Mission Conference's decision on the 1957 Church Work budget as follows and to follow directions of the Church Mission Conference and hold up the distribution of Sub Class F, Item 2, Industrial Evangelism.

Budget
1957 C

Class VI CHURCH GENERAL

Sub Class A (1)	National Christian Council	\$ 400.00
(2)	N.C.C. Home and Family Life	
Sub Class B (1)	General Assembly Christian Education	1,110.00
2.	Korea Council of Christian Education	100.00
3.	National delegates to Church Mission Conference	200.00
Sub Class D	Christian Literature Society	1,000.00

CLASS VII EVANGELISM

Sub Class C	Forward Evangelism, Men	
1.	Kyungki Presbytery	1,000.00
2.	Choong Puk Presbytery	550.00
3.	Kyung An Presbytery	500.00
4.	Kyung Dong Presbytery	500.00

	6	1957 C Budget
(sub class C continued)		
5. Kyung Puk Presbytery		550.00
6. Kyung Suh Presbytery		300.00
7. Kyung Cheong Presbytery		200.00
Sub Class D Forward Evangelism, Women		
1. Kyungki Presbytery		300.00
2. Choong Puk Presbytery		240.00
3. Kyung An Presbytery		240.00
4. Kyung Dong Presbytery		240.00
5. Kyung Puk Presbytery		280.00
6. Kyung Suh Presbytery		100.00
7. Kyung Cheong Presbytery		100.00
Sub Class E Other workers (student evangelism)		775.00
Sub Class F Rural and Industrial Evangelism		
1. Rural, Taejon project		3000.00
2. Industrial evangelism		3000.00

CLASS VIII EDUCATIONAL

Sub Class C Colleges		
1. Chosen Christian University		5000.00
2. Severance Union Medical College		3000.00

Sub Class D General Assembly Seminary		5000.00
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Sub Class F Academies		
1. Chungsin		1000.00
2. Kyungsin		1000.00
3. Chungju		600.00
4. Keisung		1000.00
5. Sinmyung		1000.00
6. Andong		600.00
7. Seongsil		500.00
8. Taekwang		500.00
9. Soong Eui		500.00
10. Posung		500.00

Bible Clubs		225.00
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Bible Institutes		
1. Pierson		1200.00
2. Kyungnam		300.00
3. Choong Puk		1200.00
4. Kyung An		1000.00
5. Kyung Dong		750.00
6. Kyung Puk		1750.00
7. Kyung Suh		500.00
8. Bible Institute reserve fund		500.00

CLASS IX MEDICAL

Sub Class B	1. Taegu Hospital	2000.00
	2. Severance Hospital	1000.00
Sub Class C	1. Taegu Nurses' School	1000.00
	2. Severance Nurses' School	1000.00

CLASS X LITERATURE

Sub Class B Presbyterian Publication Fund		900.00
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CLASS XI AUDIO VISUAL PROGRAM

Audio Visual		1500.00
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\$49,710.00

- I.A. 57-17 Sei Kwang Academy Budget Transfer Voted to transfer Sei Kwang Academy 1956 budget of \$600 to Chungju Bible Institute for Bible Institute deficit needs.
- I.A. 57-18 Student Evangelism Voted that the 1957 Church Work Budget Item, Class VII, Sub Class E, other workers (student evangelism) be allocated as follows: \$500 to Seoul area student work; \$275 to Taegu area student work.
- I.A. 57-19 Church Mission Conference Terms Voted to make record of the Church Mission Conference decision on terms of service of current members of the Conference:
 3 year term (class of 1959): Dr. Han Kyung Chik, Dr. Francis Kinsler, Miss Katherine Clark; the Rev. Pak Pyong Hoon; the Rev. Kim Song Ok, The Rev. John Underwood
 2 year term (class of 1958): The Rev. Kwon Young Ho, Dr. Harold Voelkel, Dr. Archibald Campbell, Elder Sin Taisik, the Rev. Stanton Wilson, the Rev. Pak Chong Yol
- I.A. 57-20 Taegu Residence Tabled Voted to table until Mission meeting the Taegu station request for a new missionary residence.
- I.A. 57-21 1957 Mission Meeting Voted to hold annual meeting at Taechon Beach, as late in July as possible, and ask the Field Representative to confer with the Taechon Beach Association on dates and report back to next Executive Committee Meeting (Alternate: Seoul, from Tuesday, June 18, to Friday, June 28)
- I.A. 57-22 Church Mission Conference Consultations on Medical, Educational, and Social Work Voted that we approve in general the Church Mission Conference's decision to have annual consultation on medical, educational, and social work on days preceding the Church Mission Conference, and refer to our sub-committee to report back to the next Executive Committee meeting with particulars.
- I.A. 57-23 Prospective Foreign School Voted to receive favorably the Taegu request that no action be taken on Foreign School plans until Annual Meeting, and to refer this request to the Mission's special committee on Mission Boarding School for consideration.
- I.A. 57-24 Development of Church Mission Relations Voted that the statement prepared by the Mission members of the Church Mission Conference, in compliance with #5, page 128, Minutes, 1956, be forwarded to stations for discussion and a report back to the Executive Committee.
- I.A. 57-25 Dates for Next Executive Committee Meeting Voted to set the dates for the next Executive Committee meeting for April in conjunction with Dr. Smith's anticipated visit in April to Korea. It is anticipated that the Church Mission Conference will also meet at this time.



January 31, 1957

Letter 56-4

Dear Members of the Mission:

The following actions have reflected the visit of Dr. Smith and Dr. LeRoy Dodds. I am sure that they will be of great interest to each one of you. It doesn't begin to tell all of the many conferences and deep discussions that went on during their very brief visit. The original plan for Dr. Smith to be here for some time in April has been modified as you will notice. That still may take place, though not embodied in any of the actions. But he will be here in June for as much of the time as it may be desirable to confer with individuals, stations, or the Mission, not excluding various levels of hyubiwheis.

Let me emphasize that just as the past two days were exploratory and merely a tentative outline has been arrived at for the method of arriving at our final conclusion, so also in the meetings that lie ahead. None of them will be considered as having the right to make decisions or even to prejudice the case any further than any case can be prejudiced by anyone in an open and free for all discussion. Let us rest assured that every opportunity will be given for everybody's opinion to get full consideration, both as an individual and in groups of any size that may be desirable. We are all trying to make the final decision as fully a unanimous decision as humanly may be possible where so many people are concerned. As far as I know, it is the intention of everyone concerned to keep the discussions as fluid as possible until by common consent we have arrived at our decisions, which then will be referred to the three primary bodies, the Board, the Church, and the Mission, for final action.

In action I.A. 57-26, there is no decision to call such a meeting; it is simply an expression of willingness to participate if others want it. The committee announced in I.A. 57-27 will only plan for the first one day session when all the Missions are working together, so that the longer period set aside for each Mission to have conferences with its Board members will be worked out more in detail at the next Executive Committee meeting. It is too early yet even to surmise who the Board people may be, except for our Portfolio Secretary, but the approach that they would try to make may be stated now as one of seeking to contribute to a common discussion, in which views and facts will be commonly shared, rather than to impose the views of any one group upon another. The second Church Mission gathering will have no authority to make decisions for other Missions; it will simply try to gather together the points in which we can go forward together and to understand in what areas the other group will go forward on its own independent policy with mutual respect and understanding and faith in one another. The results of these various meetings will then be brought to Annual Meeting as part of the material upon which the Mission may work in formulating its own decisions at that particular stage in our thinking. This doesn't mean either that at Annual Meeting, we must arrive at a final decision about any of these matters. It means that we will gather together our composite thinking to decide where we are going and how far we are ready to go.

The action concerning Annual Meeting is in line with Seoul station's thinking, but not in line with Taegu station's action. But I feel sure that there will be no serious objection when the new picture has been presented to Taegu station.

I.A. 57-29, Chinese Church Construction, is in line with former action I.A. 56-42 "Voted to approve helping the rehabilitation of the Chinese Church in Seoul on the same basis as help was given to rehabilitate Korean churches."

We found that it is advisable for the Hyubiwhei and the Executive Committee to meet about this time in late March, both because of the present Executive Committee encyclical concerning Mission-Church relationships and the need for summarizing the reactions from the stations, and also because a Board letter has come appropriating another \$22,475 to the Church Work current year's budget, all of which now the Church Mission Conference is entitled to disperse. A brief summary of this budget will be attached.

Also, the Executive Committee at that time may decide whether it will be very urgent for Dr. Smith to make a brief stop in Korea in April, or wait until the longer visit in June.

Very sincerely,

Edward Adams

Summary, extra funds, Church Work *

Seminary	\$2,500
Seminar for secondary school teachers	675
Scholarship help, children of country pastors	1,000
General education	3,000
Bible Institutes	3,000
Medical services	12,000
(\$6,000 in this action; another \$6,000 to come)	

* More details and information given in Letter 56-3

1 Nam San Dong
Taegu, Korea
February 1, 1957

Dear Friends,

With the coming of many letters from you faithful folks at home, I am keenly made aware that I owe you another home letter. Here we are in another new year and back into the swing of teaching and other activities once again. Our short term (2 months) Bible Institute is now in session along with the regular Bible Institute students who continue the semester of study begun in October and interrupted by a winter vacation. Buildings are unheated and water freezes just outside the front door, but the faithfulness of these young people, some 400 of them, makes one realize how warm and how vital the love of Christ is. I continue to teach Luke, I and II Peter and Exodus to the long-term students and will try to help the graduating class of the short-term students to learn some teaching methods for use in their churches.

Trying to re-duplicate the lovely Harvest Home services of Redeemer Church in Detroit, we again this year had a kind of White Gift Thanksgiving. The whole day was given for thanksgiving particularly with a time of singing, testimony and other activities beside having lunch together; then we climaxed the day with each student bringing some little item of food or something else useful and the total amount of 8 cartons of "white gifts" were given to the little church which the student body has started in a non-churched area some 40 miles from Taegu. One of the student body officers goes each weekend to lead services there and to preach to those as yet without Christ. I went with him that Sunday in order to get the gifts there more easily. Driving through a dry, sandy river-bed proved to be an unhappy experience for the jeep, but each country trip I find I learn more ways to get out of queer driving situations so I am daily convinced the Lord loves the small churches

CARE packages don't come directly to me, but through my sister-in-law in Seoul. However, I have received them and have sent them to needy families struggling to live without many of what we think of as necessities. Prices here rise higher and higher also, and one marvels at their courage. Many of the packaged soups have gone to just such families because meat, although purchasable, is usually something you see in the store window but not on the family table.

We were so glad to see the members of the "Pacific Fellowship Team" here. Particularly was I overjoyed to see Dr. Margaret Shannon and Mrs. Carl. They were both a great boost to our morale and we were so happy that they really seemed to want to see all they could in the Korea which we love and which the Lord dearly loves. We are always glad to see folks from home, but being women we were 'specially glad to see them and the others with them.

As has been done in other years, we again had a Christmas pageant and some day when furlough time comes - probably 1958 - perhaps I can give you an opportunity to hear the tape recording which someone made of the 33 voice choir. Our service was given three nights this year because each year the place is crowded almost beyond capacity and there are always so many who want tickets who can't have them. Two nights we made available to the civilian population of the city and the third night was chiefly for Korean military personnel at the request of the fine Christian general as well as the Chief of Chaplains who is one of those who was one of Dad's students in previous days. Each night the room was well filled and in all nearly 2000 folks saw it. Using choral readers and a number of other new features was a new venture, but I'm glad for the faithful co-workers who made it possible to do things I'd have been afraid to tackle alone. Having my assistant, now in the army for over a year, released to help out by handling all scenery, lighting and countless other details made many things possible which otherwise couldn't have been done.

I'm hoping that after his time of military duty is completed that perhaps he can have further study in America. He is an unusually gifted young man. He is well-liked Timothy, by fellow-missionaries, because not only is he a very consecrated Christian, but his mother and grandmother, still somewhere in north Korea, were always very active Christians in their church. Pray for him that the Lord will continue to open His Will very clearly for him. Just now he is privileged to be in the office of the Chief of Chaplains here at their request and is helping, when not with me in the country churches on Sundays, with a S.S. for officers' families and for non-churched children of that area of Taegu. As he has other free time, he comes here to help.

During this past month while I had to give ten days or so in Seoul for various committee meetings, five girls worked industriously preparing thick, extra large quilts for use in our unheated boys' dormitories. We have 21 made now and I think we can add a few more. They won't go all the way round for the boys, but with two to a quilt, and with rehabilitated mattresses with covers now, a lot of them will be getting a good warm sleep at night. We are always glad when February and March are past because the temperatures are hard to endure.

Christmas was very lovely. We didn't have as many early-in-the-morning carolers as in other years because it was an extra cold week this year, but countless Korean friends remembered us with cards, eggs, apples and other little thoughtfulnesses. How they find ways to do it we never can understand, but one of the reasons they are always so poor materially is because of the bigness of their hearts for those more needy than they and for those who have shared Christ's love with them.

My own little refugee church in town (the one I sometimes attend), as was true of many churches this year, had several evenings during Christmas week devoted to Christmas programs and services. In almost every case they set aside one evening in particular for playing host to non-christian families in the neighborhood as they too sense the urgency of reaching many for Christ while the doors are yet open. Christmas night itself I went to accompany my Bible Institute soprano soloist as she sang at the citywide Korean army Christmas service in their big theater. My boy Timothy had suddenly been ordered to provide all the scenery and backdrops for them so we had a chance to see his paper camels and other things he had prepared to add a little atmosphere to that cold and rather barny place.

Graduation isn't far away now and then another class of young men and women will be out giving larger share of their time to evangelistic work in their small village communities. It takes lots of courage and they need your prayers, but that is where the real backbone of the Korean church is. A big share of these students don't look like much when they come to us in the school, but God is able and in many ways He has miraculously polished off the unlovely and made real pillars for His Kingdom.

Cards, candles, clothing, vitamins, school supplies, food stuffs and the many other thoughtful and always useful things which have extended Christmas time are always gratefully received. There is never a time when we can't find a needy soul. With some 300 students going out each weekend to churches or other appointments, it means that the flow of Christmas cards with printed Bible verses is ever continuous.

A great year in 1957 to each of you faithful folks at home whom I know have many times of discouragement and frustration in your desire to witness for Him. How wonderful it is to know that whether His servant in the mission field of Korea or in the field of evangelism at home in America, He is ever-present to guide and open up new forms of blessing. We on this end of the line are well aware of the tremendous testimony you are making there through a Christian home and through your churches and occupations for Christ. This is a printed letter of necessity, but as I write it, I have my address book close at hand and as I see your name I thank God for the visits with you by letter or in person which have enriched my life.

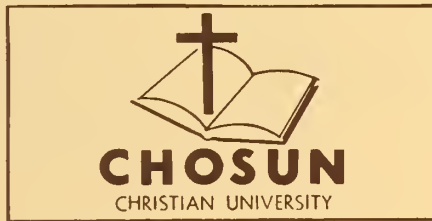
Cordially,

Katherine E. Clark

KOREA

Issue No. 4

March 1, 1957



The union for which so many have worked and prayed for so long is now an accomplished fact. The necessary steps since April 14, 1955 when the two Boards of Managers met for the first time as the joint board of a single institution have been time-consuming but have moved steadily toward the desired goal, until on October 22, 1956 at another joint meeting the Constitution was adopted and a new name chosen.

Yonsei University Was Born

Announcement of this important event was withheld, however, pending formal approval by the Ministry of Education and registration of the property in the Korean courts under the new name, formalities which have now been completed.

The first President of the new University is Dr. L. George Paik, formerly President of Chosun Christian University.



President M. S. Kim of Severance Union Medical College becomes the first Dean of the Yonsei University Medical School for which the newly-adopted Constitution provides the customary measure of professional autonomy within the general administrative framework of the university.





The new university begins its existence with two vigorous building programs under way on the Yunhi campus outside Seoul,

the rehabilitation program initiated by CCU; →

← the new medical school and hospital complex being developed by Severance.



In both of these, generous assistance has come from such non-church sources as the U.S. Army, American-Korean Foundation, and UNKRA. The most recent such help comes from the China Medical Board of New York, Inc. which has granted the sum of \$450,000 toward a building for the teaching of the basic medical sciences in the medical school. This substantial grant was prompted by the desire of the China Medical Board, which will be remembered as the organization formerly supporting the Peiping Union Medical College, to help restore the position of leadership in medical education in Korea which Severance had achieved in the pre-war years.

The mission boards and their constituencies in the American churches have reason to be both grateful and gratified at the interest which has prompted so generous a response from organizations outside the churches — but this does not mean that the job is done — *far from it!*

All who for so long have prayed and labored and given that CCU and Severance might provide Christian higher education for the young men and women of Korea, must gird themselves anew for the even greater efforts which present opportunities call for — rehabilitation carried through to completion, teaching facilities and personnel strengthened, and effective current operation insured.

YONSEI 연세

How was this name arrived at? What does it mean?

It is a combination of the first characters in the Korean names of

Chosun Christian University — Severance Union Medical College

연히대학교 세부란스비과대학

YON (lengthen or extend) SEI (world or generation)

Some suggested interpretations

Horizons Unlimited

Widening Horizons

The Future's Broadening Way

Cooperating Board for Christian Education in Chosen, Inc.

Room 903, 150 Fifth Avenue

New York 11, N. Y.

John Coventry Smith, Chairman William P. Fenn, Executive Secretary

Participating Agencies: Methodist Division of World Missions and Women's Division of Christian Service; Presbyterian (U.S.) Board of World Missions; Presbyterian (U.S.A.) Board of Foreign Missions; United Church of Canada, Board of Overseas Missions and Women's Missionary Society.

138 Sun Gni Dong

Seoul, Korea

May 20, 1957

Dear Friends:

This letter is already three weeks behind schedule and it will be summer before we know if I don't get it off soon. The spring term is always the busiest and that is the only reason for the delay. We are well into the spring term of the Bible Institute which opened April 2. The bad harvest last fall cut down on the number of entering students, though most of the second and third year students came back. We have about 110 students enrolled this term. It is interesting to watch the development in some who looked awfully young and green a year ago.

The winter short-term Bible Institute closed the middle of February. Since we have one year more to go before we will again be offering all five years of work in the short-term course, we had no graduation, but should have several graduating next February. We are also considering making it a two months course instead of six weeks.

We were all very much distressed in March when the vice principal, Mrs. Pak, was laid up with a broken hip and broken arm and other items as the result of a jeep accident. It meant she was not able to be with us for the opening of the school year and was able to return to her classes only a couple of weeks ago. There have been several changes in the staff, as the registrar has entered seminary, the English teacher is working on his own M.A. thesis, etc. The new teachers have been excellent additions.

Shortly after the beginning of the new term we took out three days, as usual, for a series of spiritual emphasis meetings led by Rev. Lee Tau Young, Moderator of the Korean Presbyterian General Assembly this year, and chairman of the Institute Board. He was Korean missionary to China for 33 years and is one of the finest men in the church. His messages were a great blessing to all of us.

The Bible Club leaders normal course, which was started as an experiment, has been extended. Since we do not have Institute classes on Mondays, this Normal instruction is put on that day. Those electing this extra course will receive a second diploma at graduation. There are about 40 of our students taking this work as well as about 30 who come in from outside for this only.

This is the time of year when all the schools are having outings somewhere, including ours. Our students went to the Nine Kings' Tombs, just east of Seoul, where the grave of the founder of the Lee Dynasty is buried, among others. The graves are, like all Korean graves, in the form of grassy mounts, but royal graves are considerably bigger than most and are set on the top of grassy artificial hills, the graves being guarded by certain symbolic sculptures of stone and surrounded with a semi-circular wall. The Tombs are scattered about a lovely, quiet valley. At this time the azaleas were out and the place was especially beautiful. We had a devotional service near one of them and then had a picnic lunch together and games until time to go home, late in the afternoon.

I am teaching 11 hours a week in the Bible Institute this term -- O.T. Introduction for the first year, Leviticus-Hebrews and O.T. Poetry for the second year, and Doctrinal Preaching and General Epistles for the third year. Tuesday is always my day to lead chapel and I am speaking on the Psalms, as last year, to get the students exposed to the Psalms while here; they are not nearly as well known in the Korean church as they should be. I also have four hours in the Language School--Mark (with emphasis on syntax) and Chinese-root Vocabulary (based on the common terms in the hymnal). In the seminary I have two hours--one each on Pastoral Epistles and Doctrinal Preaching. Since I am giving this last course simultaneously in the seminary and the Institute and am requiring each student to turn in a sermon outline each week for criticism, on some doctrine, I get about 75 a week to go over. I hope it will help them put their sermons together in clearer form.

On book work, McConkey's "Prayer" has come off the press. I've finally finished the manuscript of my Isaiah commentary, but there have been too many other things to permit my starting the next project this spring. And speaking of books, may I strongly recommend to the pastors who may read this that they get Blackwood's latest, "Doctrinal Preaching for Today". So far as I am aware, it is the only book in existence on the subject and is a very good one. When I first started teaching this course two years ago, I had to scratch to find a chapter here and a page there and go thru book after book of printed sermons to try to find material for my course. This would have been a great help, had it been available.

As for country church work, I am still going out each Sunday to some country church, having examinations for baptism and holding Communion at most of them. A few times I have taken guests with me to show them something outside of Seoul. During March, before classes started, I spent two days with the district superintendent, visiting one church after another briefly. In the process we came on several churches we had not even known existed. This district comprises $4\frac{1}{2}$ counties and has 73 churches in it.

Toward the end of March I went out to a relatively new church where one of our students had been working, to attend the graduation ceremony for the literacy classes. 35 received certificates. Some had learned to read from scratch, others had gone on to the next stage, reading in the simple "Life of Jesus". Others of our students are doing literacy work in their churches; we urge it so they can read the Bible for themselves.

Last week we had the Bible recitation hour for this term. Several students recited one or more chapters apiece, solo or in chorus. One senior had memorized the first 8 chapters of Matthew, including the genealogy! One first year student recited the whole of James.

Last Thursday, the chapel hour and class period following were taken over by the student council for raising pledges for building the church in the village where our students have been working for the past three years. The congregation itself had raised part, previous graduating classes had left some in the growing fund, the dormitory students had chipped in part of their noon meal rice for a month, and so on. Still there was some lacking, so they started pledging the balance. Some could pledge nothing, but they made their total and I was proud of them. Where they found the money I don't know, but they did it.

Gene's Latin classes and radio program work and relief work plug along without anything very startling. We had a recent windfall which we'd just as soon someone would emulate, when some good friends sent us, through CARE, a number of 100 lb. sacks of surplus grain--rice, beans, wheat and corn flour. It came at a time when the students were finding it necessary, because of the rise in food prices, to cut out their noon meal at the dorm. We gave part to the students and part to several orphanages with which we have contact. They gave us some extra sacks which we sent to widows' homes, which are always scraping the bottom of the barrel. The system is a sort of gold mine whereby 2,000 lbs. of foodstuffs (grain) can be sent for \$100. If any of you are interested, I think this would be the best possible use of money spent through CARE. (Note: for further information, write CARE, 660 First Avenue, New York 16.)

On relief clothing, I'll repeat what I have said before. Since the postage costs are so high, be sure there is wear in the clothing you send. Taking that for granted, we can always use men's clothing, especially. I pass on the pant-less coats and coat-less pants to the Bible Institute students, and give the matching ones to seminary students or pastors who have to appear in the pulpit. Don't send shoes that are over size 8, or shoes with high heels, or women's hats or handbags. If you find the postage costs too heavy and send through Church World Service, I won't blame you at all. They distribute directly from their office, but through us. And we can still use the left-over balls of yarn that most of you women have sitting around and would probably be glad to get rid of in a good cause. I suggest you let the church young people gather these up as a sort of project. All these get passed on to widows'

homes for their knitting, and we have been most grateful for what has come. Any good winter clothing you want to pass on will come in very handy next fall. This past winter was bitterly cold here.

We have had various guests from abroad, the past few months, including our Dorothy's roommate, who had been spending her Junior year abroad, studying in the Philippines. It was almost as good as having our own girls here for the few days. This is the time of year when we wonder where each of the children in the States is going to be spending the vacation.

Don will be graduating from eighth grade next month, and then we will definitely be into the higher educational brackets. He is as tall as we are now and very good company.

Thank you all for your letters and interest and prayers. We count on all three, especially the last.

Sincerely yours,

Allen D. Clark

May 21, 1957

Presbyterian Mission, 1 Nam San Dong
Taegu, Korea

Dear Friends in Christ:

Equipment brought with us from the States is now in full time use. For this we thank all who had a share in providing. Last Sunday I visited Seoul on other matters as well, but was also privileged to have dinner with Rev. Lee Tae Young, Moderator of the Korean Presbyterian General Assembly. After dinner we talked for over two hours and then with other friends we went out to see a tent site for next month's city-wide mass evangelistic meetings. The location is less than three city blocks from the Nation's Capitol Building -- almost the heart of the city, which in turn is the heart of Korea as far as its activity and population is concerned. We are conservatively estimating crowds between 50,000 and 100,000; and thousands of decisions for Christ. The "land is before us" -- the country is open as never before.

My regular work in Kyung Suh Presbytery is varied but consists mainly of Bible Institute teaching and rural evangelism. Teaching four subjects -- Bible Doctrine, Bible Reading, Personal Evangelism and Old Testament; on Tuesdays, Wednesdays, and Saturdays. This, along with country itineration, means that half or more of my time is spent outside of Taegu.

Plans have been laid for monthly five day tours into as yet unreached areas in the Presbytery, and unaccessible even by Jeep. A special type of evangelistic endeavor is in prospect for these unvisited villages. A program of correspondence evangelism through the mails, and periodical visitation by evangelists and missionaries will be the follow-up work.

In Taegu, we are thankful for the progress of the Christian Revival Fellowship in all of its evangelistic endeavors. The "first love" of the Fellowship, the "Victorious Life" monthly, has a present paid subscription (yearly) of over 11,000. Prospective changes proposed by Korean co-workers are for enlarging this monthly paper from a 12 to 16 edition and doubling subscription price.

Also, the Fellowship's Bible Reading Program for Unbelievers has seen phenomenal growth -- over 80,000 total enrollments with over 20,000 completing the program. We are working hand in hand with the Korean Bible Society in this program, and deeply grateful for all their help and cooperation.

All five of the children are abounding in good health -- and sometimes just abounding. The rod of correction is not spared in our house, and they are the better for it. We covet your prayers for them and for ourselves as we seek to fulfill all His will for our lives in this Land.

Realizing that there are yet hundreds of thousands in Korea who have never heard of Christ, our prayer is to the Lord of the harvest that he will daily renew the vision and zeal of the Korean church -- along with our own and that of our missionary brethren -- in the manifold task of both preparing harvesters and reaping in our day.

Yours, in Christ

Robert Rice

My Father, I long for this passion,
To pour myself out for the lost,
To lay down my life to save others,
To pray whatever the cost.

SUNDAY - Harvesters In Preparation: Bible Clubs.

Reaching tens of thousands of the underprivileged children of Korea, many of whom are refugees and orphans; pray that the Lord of the harvest will raise up many harvesters. In the missionary's Presbytery one of these Bible Club Leaders is a deacon who is building a pioneer church in his village; preceding his endeavors by 40 days of prayer and fasting before the Lord.

MONDAY - Harvesters In Preparation: Bible Institutes.

Remember the older orphans and war veterans who among others are being helped through our Bible Institutes. These schools are the backbone of our Korean Church.

TUESDAY - Harvesters In Preparation: Seminaries and Colleges.

Pray for both teachers and students, that their faith in God and His Word be an unflinching light for a Nation that would surely go under without the light "of the knowledge of God as it is in Christ Jesus our Lord."

WEDNESDAY - Harvesting: City and Area wide mass meetings.

Remember the General Assembly and NAE evangelistic teams as they seek to bring the power of the Gospel and all of its impact upon the larger cities of the nation. Meetings with over 1,000 to upwards of even 60,000 are in progress. Many needs yet to be met; many opportunities and open doors.

THURSDAY - Harvesting: Unreached village evangelism.

Remember in prayer the many rural evangelists, without even a bicycle with which to do their work. Thousands of rural villages in Korea have even yet never heard of Jesus Christ. These harvesters in their sacrificial labor of love for the Lord and their fellow countrymen, need your prayers.

FRIDAY - Harvesting: Literature evangelism.

Many pressing and unmet needs are before the missionary and fellow workers. The demand for Gospel tracts and literature does not decrease, and at the same time no nation in the world is more open to the Word of God. Pray that the Lord will enable others to share in meeting these needs, so full of evangelistic potential.

SATURDAY - Harvesting: The Korean Bible Society.

With the opportunity to place 10,000 Bibles in as many Korean 4-H Clubs — which are for the most part entirely non-Christian; pray that wisdom and direction be given those who receive each copy of the Book of Life.

"Brethren, by our Lord Jesus Christ and by the love of the Spirit, strive together with me in your prayers to God."

-- ECCLESIASTICAL MISSION --
Board of Foreign Missions
of the Presbyterian Church in the
United States of America

Mrs. Edward Adams
Presbyterian Mission
1-6 Yun Chi Dong
Seoul, Korea
June, 1957

Dear Friends - One and All,

In early July Nee and I will start our last furlough, heading first for Rosebury, Oregon, where are the two grandsons, ages $7\frac{1}{2}$ and $2\frac{1}{2}$, I have not yet seen. In September we are due to arrive in New York. We hope we may see many of you during the coming months.

Sue C. Adams

Personal Report, 1956 - 1957
(Sue Comstock Adams)

As we complete another annual work cycle we find ourselves counting our blessings and giving thanks for the privilege of service in this land of paradoxes - too many to enumerate in such a report as this.

As in recent years we have been mainly occupied by duties connected with two of the Church World Service projects at Severance Hospital, known as the Korea Amputee Rehabilitation program, and the Postpolio Project. The work for amputees continues to bring heart-warming responses from contributing groups, such as is evidenced in the following quotations from a letter received in late January:

"During Advent the boys and girls in the Junior II Dept. (fifth and sixth graders) bring an extra offering to go toward something 'special'. This offering is then dedicated at our Church School Christmas program. Since we had been studying the world-wide mission of the Church it was easily decided this special offering should go to missions. We talked about various needs, and then one Sunday we tried picking up hymn books without hands, and we tried walking across the room with only one leg; and somehow we thought very seriously about Korean boys and girls who are amputee victims. The next Sunday I took an artificial leg into the Junior Dept. and we began filling the hollow part with our special offerings. The nickels and dimes seemed to trickle in very slowly at first; and then on the Sunday before Christmas one boy representative from one of the classes came with a little bag full of coins. That class had planned to earn money themselves for a local Christmas basket, but had talked it over and decided they wanted the money to go for the 'Leg Fund', as we called it, and so we added another \$4.25 that very day. Well, the check speaks for itself and the prayer of dedication on that Christmas program said in part, 'We are thankful that we can walk into this sanctuary, and with our hands bring this offering forward for Thy blessing. May some less fortunate boy or girl in Korea be benefitted and the work of our missionaries be blessed'. We replied to the Neenah Church School group that their double petition has been granted.

While the work for polio-crippled got off to a slower start, it is the ramifications of this latter project that are now keeping us busy. Many scores of these patients have been aided and of that number 205 have been fitted to braces. Because of the successful work of the Severance physiotherapy department many of the infants and children brought to the clinic soon after the incidence of the disease will never have to wear cumbersome braces.

With the decrease in number of the out-of-city amputees to be cared for in the hostel at Severance, it has been possible to make one of the three dormitory rooms available, with the mother or other responsible attendant, for polio victims, too young to care for their own personal needs in the hostel. At this writing we have had word of two babies and mothers coming from Mokpo, and another two youngsters from 'Chungju. As all who spend an average of a month there in the Christian home atmosphere with morning and evening prayers are faced with Christ's invitation and claim

on their lives, the evangelistic opportunities are almost unparalleled. When the patients or parents leave they are referred to the nearest church in their neighborhood. Recently the hospital chaplain has been using our little chapel daily, as the volunteer women deacons from various churches come to his inspirational services and after a briefing go out into the wards of the hospital to call on the patients.

With fine cooperation from the Seoul City Special Affairs Section, we are making a survey of the needs of crippled children under sixteen years. The preliminary survey reveals there are nearly twelve hundred such, of whom nearly half are either polio victims or amputees. Beginning May 16 volunteers from the Christian Women Doctors' Association are examining these children at the nine district 'Public Health and Welfare Centers' and refer all who can be benefitted by treatments to the Severance polio and amputee clinics. Volunteer social workers are also determining what children of school age can be given a presently-lacking education during the period they are being prepared for attendance in the public schools.

We are grateful to report that work has begun on the construction of the proposed 'Rehabilitation Center for Crippled Children' at the new Severance Hospital location. Because of the delay in construction of the Severance (now "University") General Hospital with its unique physiotherapy department i.e. the only one in Seoul - it will be impossible to admit crippled children as in-patients to the sanitarium this year; but it is expected that the day school for crippled children not able to attend public schools will be in operation by the fall semester of the current year. In this connection we can report that a UNESCO gift of play-therapy and school equipment valued at a thousand dollars has just been received. With the help of student teachers from the nearby universities the operating budget for this new project is expected to come within the new Church World Service grant. Here again, the opportunity for demonstrating the compassion of our Lord for the disabled and those imprisoned by infirmities should prove an open door of opportunity to the homes of many who know not Him in whose name the work is initiated.

As this report will go to many of our interested and supporting groups as a news letter we will close with a word of more personal nature. As a family we have been blessed in having near us in Seoul our second son, Dick, his wife Betty and their little family. They arrived in late August with one son (little Ned), acquired another son "Timmy", by adoption in October, and yet a third via Severance in March - Jonathon David. Dick is a field administrator with the C.C.F. orphanage program in Korea. In addition we have had under the same roof with us Mary Nesbitt, on a loan from the New York Board for two years. Her efficient services and know-how in the mission office has been of great benefit; but perhaps her greatest contribution is being made in the YungNak Church School and in other first-hand contacts with our Christian group.

With Robert Browning we have always felt "the best is yet to be"; now for the first time the prior line of that verse vis "grow old along with me", seems to have its drawback. As we have watched the "New Day Dawning" we are a bit wistful that we will not have many years of service in what we anticipate will be a great day in the growth of the Korean branch of the Church Universal. We do not fear "the new day" for we trust the leadership of the Spirit in the hearts of the Korean Christians who have manifested so many of the fruits of the Spirit during our privileged years among them.

Respectfully,

Sue Comstock Adams



June 23, 1957

Official Version approved by the
Church Mission Conference for ratification
by the three contracting bodies.
(English as corrected by Mission.)*

MUTUAL AGREEMENT
between

- The Presbyterian Church in Korea
- The Board of Foreign Missions of the
Presbyterian Church in the U.S.A.
- The Korea Mission of the Board of Foreign Missions
of the Presbyterian Church in the U.S.A.

The Presbyterian Church in Korea, the Presbyterian Church in the U.S.A., and the Korea Mission of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. mutually agree to dissolve the Mission as an administrative body, and to integrate the work of the Mission in the Presbyterian Church in Korea under the terms stated below.

At this point in the development of the Presbyterian Church in Korea, we wish to give thanks and praise to Almighty God for the marvelous way in which His Spirit has worked in the hearts and lives of the Korean people in revealing Jesus Christ as Saviour and Lord. We would also bear witness to the close and friendly relations existing between the Presbyterian Church in Korea and the Presbyterian Church in the U.S.A., and its missionary representatives. We recognize that every independent Christian Church ought freely to direct all the work done within its jurisdiction. The Presbyterian Church in the U.S.A. and its Korea Mission have, from the start, cherished and striven toward this end. We therefore accept the following principles to govern our relationships in the days to come.

I. The Principle of the Giving of Life.

Personnel and funds given by one Christian Church to another are essentially a single expression of inter-church fellowship and much of this value is lost if they are separated.

In the relationship between churches in different lands within the Universal Church the most important element is the giving of life to serve one another. As God gave His Son for the Church and the world so we would give and serve. The giving of funds is secondary. The reversal of this order can be fraught with spiritual danger to both the giving and the receiving church.

II. The Principle of Stewardship.

1. Self-government, self-support, self-propagation are essential to the spiritual vitality and integrity of any church.
2. A Christian Church must support financially its own governing body, its own officers, offices, and ecclesiastical activities, to remain a spiritual, vital and independent church. Only after this is done can a church receive aid for its institutions and projects from sister churches without danger to its own moral integrity and independence of action.

* English corrections bring English text closer to Korean, do not alter the document. Approved by Mission as it stands, with suggestions for further improvement but no conditions demanded, June 24, 1957.

3. Funds from sister churches must be administered so as to encourage and stimulate, rather than discourage, sacrificial giving.

III. The Principle of Administration of Aid.

A sovereign, independent church has the right to decide for itself when aid from sister churches is no longer needed. As long as that aid is continued, however, personnel from the sister church shall participate on the church committee which assigns work and disposes funds provided by that sister church.

Basic Terms of Agreement

- I. Church Authority. It is recognized that the Church judicatories are the final authority, under God, for the control of all work, institutions and projects conducted under the name of the Presbyterian Church in Korea.
- II. Department of Cooperative Work. The relations between the General Assemblies of these two churches shall be conducted through the Department of Cooperative Work of the General Assembly of the Presbyterian Church in Korea, and the Board of Foreign Missions of the General Assembly of the Presbyterian Church in the U.S.A. This Department of Cooperative Work shall decide what aid of personnel and funds is needed from sister denominations and how long such aid is necessary. It shall assign missionaries to local Departments of Cooperative Work or union institutions for specific work assignment by those bodies, subject to the consent of the individual. The Presbyterian Church in the U.S.A. shall, in love and obedience to Christ, strive to meet these needs to the extent that its resources and obligations to other lands permit.
- III. Field Representative. We agree that, in accordance with the Board of Foreign Missions' established policy in countries where no Mission organization exists, the office of the Field Representative shall be continued. The Field Representative no longer will act as the Mission executive but shall serve the double purpose of interpreting to the Presbyterian Church in Korea the mind and attitude of the Presbyterian Church in the U.S.A. and of explaining and impressing upon the Presbyterian Church in the U.S.A. the needs which have been enumerated by the Presbyterian Church in Korea. The Field Representative also will counsel with the Department of Cooperative Work concerning financial matters, reporting to the Department the extent to which the Board is able to support the items in the asking budgets, participating in the supervision of the distribution of budget funds approved by the Department, and explaining the accounting procedures required by the Board.
- IV. Comity. If the Department of Cooperative Work wishes to make any assignment of personnel or funds contrary to agreements on comity entered into among Mission Boards, it is understood there will be consultation and agreement between the Boards concerned before any assignments are made.
- V. Missionary Fellowship. Personnel provided by the Presbyterian Church in the U.S.A. for the aid of the Presbyterian Church in Korea shall be organized into a Missionary Fellowship. This Missionary Fellowship shall have no administrative responsibility for the assignment of its members or for the use of funds provided for the Presbyterian Church in Korea by the Presbyterian Church in the U.S.A. It shall, however, have oversight of matters concerned with the maintenance, health, furloughs, language study, residences etc., of its members and it shall nominate its representatives on the District Departments of Cooperative Work to the proper Presbyteries. Each District Department of Cooperative Work shall elect its representatives to

the General Assembly's Department of Cooperative Work. The Fellowship shall be encouraged to make long term studies and to express its collective witness concerning policies and methods related to the Mission of the Church and to present them to the Department of Cooperative Work or other interested bodies.

- VI. Schedule. The schedule for integration shall be put into operation with the signing of this agreement. The Mission shall cease to function as an administrative body as soon as the time schedule is completed.
- VII. Amendments. This Mutual Agreement may be amended at any time when either cooperating church requests a conference for this purpose, stating the reasons, and after the two churches come to agreement on the change proposed.

Schedule for Integration Detailed

I. Steps Already Accomplished

1. Since the organization of the General Assembly of the Presbyterian Church in Korea in 1912 all ecclesiastical functions have been in its hands.
2. The work of missionaries within presbyteries has been directed by these presbyteries from the beginning.
3. Since Liberation (1945) all Institutions, Colleges, Seminaries, Academies, Bible Institutes have been conducted by Boards of Directors controlled by the Church. Missionaries have served in these institutions by invitation of the Boards of Directors.
4. Since February 1956 the preparation of the annual budget coming from the Presbyterian Church in the U.S.A. to the Presbyterian Church in Korea has been in the hands of the Church-Mission Conference, as well as the disposition of the funds when received.

II. Steps Yet to be Accomplished.

Transfer to the Presbyterian Church in Korea's Department of Cooperative Work with the Presbyterian Church in the U.S.A. of:

1. Special financial budgets for old and new projects.
2. The assignment of missionaries, including supervision of the work, possible change of assignment, decisions as to return after furlough and the preparation of request-lists for new workers.

III. Time Schedule.

1. Initial Approval. This Mutual Agreement shall be presented to the Presbyterian Church in Korea, the Board of Foreign Missions of the Presbyterian Church in the U.S.A. and the Korea Mission of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. for initial approval this year. The final decisions regarding the remaining special financial budgets for old and new projects shall be transferred to the Department of Cooperative Work within one year after the initial approval of the agreement.
2. Final Approval. After initial approval, the Mutual Agreement and the Constitution shall be presented within one year for final approval by the three organizations. The assignment of missionaries, including the responsibility for assignment and supervision of personnel, will be turned over to the Department of Cooperative Work within one year after the final approval of the Agreement and Constitution. At that time the Mission will cease to function as an administrative body.
3. Final Date. The definite date for each transfer shall be fixed by the General Assembly's Department of Cooperative Work with the Presbyterian Church in the U.S.A. when all conditions are fulfilled.



Dear GSPK Friends:

We wish to keep you informed of our Christian work in Korea and of the Minsoo Pais. Our work is centered in the Union Christian Service Center at Taejon, and in the Pais activities. The UCS Center is a co-operative missionary project of the Methodist Church, United Church of Canada, Salvation Army, Presbyterian Church, U.S. and Presbyterian Church, USA. The Center has 5 departments, which are: Amputee Vocational Rehabilitation, T.B. Rest Camp, Baby Fold (for malnourished babies under 3 years of age), Boys' Home, and Rural Service.

GSPK helps the Rural Service Dept. A few years ago we, with some aid from Church World Service and UNKRA, built the Farmers' Institute building which houses people attending the Rural institutes. Minsoo Pai is an associate director of the Rural Service Dept., and has his salary paid by GSPK. He is in charge of the Farmers' Institute, district training institutes, Church, Seminary and Bible School contact and the spiritual welfare of the Center.

In 1956 the following institutes were held: A) At the Center: One 8 month institute, with 6 farmers graduating; several 10 day term institutes, with 186 attending; B). Away from the Center: Extension institutes in various parts of Korea with Minsoo and others teaching; some 1,389 Koreans attended these.

In February 1957 a 10 day conference for men was held with 93 in attendance. In March Mrs. Pai helped to lead a 10 day conference for 55 women.

The 8 month Farmers' Institute at Taejon began in March, 1957. Although 57 youngmen applied, only 25 could be accepted because of limited funds of the Center. Minsoo wrote: "Among 25 students (accepted) 6 were non-Christians. But they have been praying, singing and reading their Bibles since March 15. They have not been smoking or drinking. Each of the 25 students use one half an acre for experimental work. They're doing well.

In July an institute for the 1957 graduates of a theological seminary will be held to help the new ministers understand the problems of the rural people. If it is possible, a young women's institute will be held in the fall for 3 months, with Mrs. Pai as the director, for girls (18-23) who can not go on for higher education. Christian living, cooking, sewing, housekeeping, sanitation, child care will be taught.

Dean Schowengerdt, a Methodist Missionary on the UCS Center staff sent the thanks of the Center Staff to those who are contributing through GSPK to the Taejon work. He added: "Such sacrifice and Christian love (of GSPK givers) is humbling and inspiring to us and the people of rural Korea who are privileged to hear the Word of God." In another letter he wrote: "I hope you realize the important part the GSPK is playing in the work."

In recent months Minsoo has given us the following information: The U.S. Information Service is going to take a movie of our project in Taejon in October.

Soonak had an operation on her back several months ago. She has recovered from it.

"Cho, Sung-Yun, a graduate of Taejon last year, has written me that 20 families out of 65 in his village were poisoned from eating roots and grass as they did not have food. Many Korean farmers starve in April, May and June, before a new crop of barley comes. Sung-Yun got some food for the poor families. Then he wrote me. I sent Mr. Chang to investigate and we found the conditions very bad. The 25 students (8 month Institute) fasted a meal and staff members gave money to help. Sung-Yun tries to help his people; he had been trained to help others at the Institute."

Dr. John Coventry Smith, home base secretary for Korea for the Presby. Church, U.S.A. Board of Foreign Missions and advisor of GSPK, was with Minsoo in Korea last month.

More than half of the Korean farmers have less than 2 acres each in their farms.

A book by Minsoo, "The Kingdom of God and Rural Korea," is to be published in Korea soon. Unfortunately for us, it will be in the Korean language.

The Board of the UCS Center has asked us to help build a house for the Pais at Taejon. There is an acute shortage of houses and living quarters at Taejon. The Pais have no house or apartment there. Mrs. Pai remains in Seoul, other than when she is teaching in a women's institute. Plans have been made to build a small, simple ramped-earth house to cost not much more than \$2,000, if possible. Minsoo wrote: "We want to make it as little as possible but modernize and let others learn the method." The UCS Center Board has voted \$1,000 toward it. We of GSPK are seeking to raise another \$1,000.

We would like as many friends of GSPK and of the Pais as possible to help us raise the money for this badly needed house. Even if you can give only a dollar or two, it will help us to take this next step in strengthening the work at Taejon and helping the Pais.

We of GSPK are having an important part in a Christian ministry to needy people in Korea. We are helping to tell the story of God's love for his children. In the Orient where human need abounds and where communism makes big promises, we seek to set forth Christian truth and love in realistic terms, in helpful ways.

We ask for your prayers, your interest and your gifts that we may continue a good ministry to a poor and worthy people.

Sincerely yours,
Arthur C. Frichard

What unyielding qualities saw him through years of torture, imprisonment, and exile to Christian leadership in war-torn Korea?

The Secrets of Syngman Rhee

By Frederick Brown Harris
Chaplain, U.S. Senate

ON THE DAY he ended 40 years of exile and left for his homeland, where he was elected president of the new Republic of Korea, Syngman Rhee appeared noiselessly in my study at Foundry Methodist Church in Washington, D.C. There was rapture in his face as he told me he wanted that to be the room from which he would leave America.

Deeply moved, I turned to a young minister present. "I want you to look upon the face of a man for whom the clock of destiny has struck," I said. "You will live to hear him acknowledged everywhere as the George Washington of Korea."

For 10 years I had been privileged to be Syngman Rhee's pastor. I think I recognized even at first the three secret qualities that have made him the dauntless leader he is today—but more about them later.

Here, in free America, we had dreamed together of a free Korea long before hordes of North Koreans and Chinese Reds were driven back to the 38th Parallel. And here, years before Pearl Harbor, this farsighted man had warned of Japan's designs in the Pacific, and had repeatedly sounded the alarm against communism. In world capitals he pleaded his cause often, but few listened.

My own love for Korea—a land I consider my second country—mag-


nifies my respect for this man whose remarkable faith and energies today are rebuilding that country.

I know him as an able, gallant, fearless, and deeply religious man. He has been called "dictatorial" by some who would compromise with communism, but there is not a drop of dictator's blood in his veins. He has been called stubborn—true only if his unrelenting stand for Christian convictions can be called stubborn.

To know the story of Syngman Rhee's 82 years is to understand him today. At 22, he was thrown into prison after leading a student demonstration against Korea's monarchic government. He remained there for seven years, much of that time in solitary confinement. During one six-month period he was brainwashed, beaten, his hands crushed, spikes driven into his legs, the soles of his feet beaten to bloody pulp—yet his spirit remained unbroken. It was then he found Christ, the font of his strength today.

Sentenced to life imprisonment, he was released by revolutionary friends in 1904 and came to America. Here, with Spartan discipline, he trained himself as a scholar and statesman, learning about democracy under the personal tutelage and friendship of Woodrow Wilson. All the while, his life's dream persisted—to make Korea a free, united republic.

Methodism has been an integral part of his life. When Japan annexed Korea in 1910, as he had foreseen, he returned to his homeland as a YMCA student secretary. He served



Korean flower girls join the Rhees as thousands turn out at Seoul to celebrate his 82nd birthday.

as a Methodist missionary teacher and led a Christian student movement—while secretly organizing a political underground. He was a delegate to the 1912 Methodist General Conference in Minneapolis, and in 1913 founded the Korean Christian Church in Hawaii.

The details of Rhee's life would fill many books, but one personal chapter must be mentioned here because it has been such a great source of inspiration to him. It is the story of a love that began when he met Francesca Donner, an Austrian, in 1933, grew after their marriage a year later, and remains an epic in devotion today.

When I visited Korea last year and saw great throngs cheering the George Washington of Korea, I realized anew the accomplishments of an indomitable soul. What are the secrets that have enabled this hale and hearty octogenarian to achieve so much?

He has the capacity for a great love.

He has the capacity for a great enthusiasm.

And he has the capacity for a great wrath.

Syngman Rhee's great love is for Korea. His great enthusiasm is for freedom. And his great wrath is for atheistic communism, wherever it rears its ugly head.

*From a distinguished author:
The touching story of a boy's encounter
with a world of artificiality.*

Proud Son

HE SAT beside his mother in the school auditorium, angry at her for making him go.

On the stage he saw the boy he hated more than anybody else in the whole world. Edgar Floushay was his name, as Miss Ballesty told everybody when she introduced him.

"Edgar Floushay," she said, "will give a talk entitled *Getting Along at School*."

"Oh, brother!" he groaned.

His mother took his arm quickly.

"John," she whispered, "will you please just listen to Edgar Floushay instead of making speeches of your own?"

He listened, and Edgar Floushay told one lie after another, talking unnatural and clear, in a sickening tone of voice.

After the talk John's mother said, "Do you know Edgar Floushay?"

"Yes."

"Is he your friend?"

"No."

"Why isn't he?"

"I wouldn't have a boy like Edgar Floushay for a friend."

"Why not?"

"He's a sneak and a liar."

"I thought he talked rather well."

"He told lies. *Getting Along at School* my foot! You've got to be a liar, like him, to get along at school."

The applause for Edgar Floushay was over now, and Miss Ballesty was setting the stage for the play written by the High Fifth English Class.

They *didn't* write it, though. Miss Ballesty wrote it and named it *Teamwork at Trancas*. Trancas was the name of the school. He knew all about the play. They had been fooling around with it for weeks, so it would be ready for the celebration just before school closed for summer vacation.

"*Teamwork at Trancas*," Miss Ballesty said, and the play began.

Here was a boy who was good. Here were 22 girls who were good. The good boy and the 22 girls worked together and changed the

school grounds from a place to play ball into a garden.

That was the play.

The boy was Edgar Floushay.

There he was now, talking in his sickening voice, saying to one of the girls, "Yes, Maryjane, I think it would be an improvement to plant geraniums around the school."

He tried not to watch or hear any more of it, but every now and then he looked up at the stage and got so mad, silently, that his mother took his arm. She seemed to know when he was mad. At last the stuff stopped. The celebration ended. He and his mother got up and began to walk home.

"I hope you're satisfied," he said.

"Well, I did think it was rather nice," his mother said.

"What was?"

"The whole celebration. I wish you'd excel in something the way they do."

"What do they excel in?"

"Well, they're willing. They try. They go along with the teachers. You're unwilling."

"I don't like teachers."

"Why not?"

"They don't like *me*. They don't like anybody who isn't exactly the way they like boys to be. You've got to be like Edgar Floushay to get along with them . . . Edgar Floushay and the six or seven other boys out of more than 200. He's in my class. I don't know the others. I mean, they're the same kind, but they're not in my class, so they don't bother me. *He's* there all the time, though. How about us? How about the rest of us? We haven't even beat him up."

"You haven't?"

"No, we're afraid to."

"There, you see?" his mother said. "He's not only the brightest, he's the bravest."

"I don't know any boy who isn't brighter, and nobody at school has had a chance to be especially brave yet. We've had no fires."

"I mean, he can fight," his mother said.

"Who said so?"

"Well, you're all afraid of him. You said so yourself."

"Afraid to beat him up," the boy said. "Because Louie Lanigar did beat him up one day, and Edgar Floushay went and squealed. Well, after that Louie had extra trouble every day, and the extra trouble got to be just too much so he wouldn't come to school. They went and got him. He stopped coming again. They took him to Reform School. He ran away from there, too. It was in the paper."

"Then what happened?"

"They took him back to Reform School. He's there now. Best pitcher I ever saw."

"Why didn't Louie try a little harder to get along?" his mother said.

"You can't, because there's always somebody around like Edgar Floushay to spoil the teachers, make them think all boys can be that way, and they just can't. Edgar Floushay can, but the others can't. They only can be the way they are. Most of them don't expect to be hairdressers or anything like that, anyway."

"What *do* they expect to be?"

"Different things."

"What does Louie expect to be, for instance?"

"Pitcher."

"What about you?"

"I play right field pretty good. I bat fair, but that's not it. Everybody who's seen Louie pitch says he's got it. The rest of us just like to play, that's all."

"Well, you expect to be something, don't you?"

"I guess so."

"Well, what?"

"Well," the boy said, "the way I've seen things go at Trancas, I figure someday I'll open a school where a boy can be a boy."

They reached home and went in. His father had refused to go to the

***A Christian statesman who "dares to do his duty
as he understands it" tells what his faith means
to him--and to a world threatened by Red terror.***

The Cross Over Korea

By SYNGMAN RHEE, President of the Republic of Korea

MY CONVERSION to Christianity occurred when I was in my early 20s and was imprisoned because of my attempts to reform and democratize the old monarchy of Korea. For six months I was tortured so severely that for the next 6½ years of my imprisonment I could not use my mangled hands. A missionary brought a New Testament to me—and I read it aloud while a fellow prisoner held it and turned the pages. In this way several of my prison comrades and I found our way to the healing, comforting spirit of Christ.

It is difficult to convey the cruelty of those old days. When I was suffering from being beaten or from the torture-twisting of my legs and fingers, I longed for death. When I learned that our reform movement was being swept away by an inrush of Japanese "advisers"—who wanted Korea as a bridge to further conquests in Asia—I was overwhelmed with the desolation of knowing that all I had worked and sacrificed to achieve was being destroyed.

Then it was that Christianity brought me enlightenment. I came to see that my will and my services were as nothing compared to the infinite wisdom and power of God. With this knowledge there entered into my soul a deep peace and confidence which has never left me since. I attained the rich understanding that this is God's world, that it rests forever in his hands, and that we who love and serve him can do so only in his way and in his time.

During my years of exile in Washington, D.C., from my Japanese-occupied homeland, I came under the ministry of the Rev. Frederick Brown Harris in Foundry Methodist Church. From his friendly pulpit and in the warmth of his study I learned the lesson of conquering meekness—of the strength that comes from subordination of self to the sovereignty of God.

To me, this never has meant stepping passively aside to "let God do it." On the contrary, my interpretation of the Christian message is that God, through Jesus, calls on each of us to put aside his own private concerns and become messengers and agents of the divine will.

The will of God, it appears to me, is a plan of fundamental righteousness for a world that, through its own waywardness, is often astray. The function of the believing Christian is to enter as far as he can into the will

of God in a supreme effort to help restore the course of events to the divine pattern.

What this pattern is has been best described in the Bible. For this reason, my wife and I have always made a reading of the Bible an indispensable part of our early-morning preparation for the day's tasks. The second avenue to a discovery of God's plan for our individual labors is prayer. Without prayer, one shuts himself away from the single greatest source of strength.

The problems that bedevil (and the word is justly used) our modern world seem far more complex than they really are. Whether the questions are domestic or international, on the surface they seem entangled by intertwined strands of good and ill. Hence, if they are approached solely through an analytical intelligence, the mind soon bogs down under the task of trying to straighten out the tangle.

But this, I feel positive, is not God's design for the earth. His is a dynamic system of righteousness, encumbered and marred by evil influences and effects. When a confused situation appears to defy the utmost efforts of the mind, I have often found that a day or two of quiet prayer and meditation will reveal—beneath the surface appearances—a clear foundation of eternal right.

In trying to apply this Christian view to the trials of the presidency, specific problems are continuously encountered. As a Christian, what attitude should I take toward the religious views of my people? Some 3 million are Christian, in a whole body in southern Korea of over 22 million. I know in my deepest conviction that Christianity is superior as a creed and a way of life to Buddhism, Confucianism, and Taoism. But I would not dream of making this conviction operative in my political duties. My solution has been to be as friendly as possible to Christian missionaries and leaders, yet scrupulously fair to all those of other faiths. Our tradition of freedom of religion forbids any evangelism except that of free, individual persuasion.

Korea has long been known as "the most Christian land in the Orient." Originally it was because a far larger proportion of our population has turned to Christ than in any other Asian country. But I like to think that this proud title also has been earned by the Korean people in recent times by their determined willingness

to sacrifice their homes and their lives to defend the ideals of freedom, justice, and democracy.

One striking feature of the Korean War has been the tremendous upsurge of Christianity in our country during the very time of the greatest suffering. Many of our churches were destroyed. Many Christian pastors were captured and taken north—where some 87,000 of our civilians are still held as captives in flagrant violation of the truce terms. But during this period of trial our Christian population continued to expand—far more rapidly than ever before.

CHRISTIANS whose churches had been destroyed held services in tents or fields. New seminaries and Bible-study schools were opened in shattered warehouses and in crowded homes. New churches were built in great numbers, even before we were able to restore members' burned-out homes. Where ministers were not available, laymen preached. In a great national Christian revival, it seemed that every true Christian became an evangelist.

This development is not an accident. Christianity is real to our people, partly because it accords closely with the inner strength of our national traditions. In our history of 4,400 years, no Korean army has ever gone outside our boundaries to attack a neighboring country. Yet always we have fought to maintain the sanctity of our homeland. We have always felt that our ideals are worth defending and we would die rather than surrender them. This, I think, is akin to the spirit of the Jewish people and the later Christian believers.

Moreover, by geographical accident, Korea has always been surrounded by strong, aggressive neighbors. We have had to confront a worldly power far greater than our own and we have always turned to an inner strength of the spirit.

This was true in the 13th century, when we were invaded by the hordes of Genghis Khan. It was true when the Japanese attacked us, and were turned back, in the 16th century. During the 35-year occupation by Japan (1910-1945) it was our Christian minority that formed the unde-

featable core of patriotic resistance. And when the Communists struck, our people responded as one to resist this atheistic, materialistic, totalitarian aggressor.

As we view the world today, it seems to us that the Christian nations suffer from deviation from the cardinal principles of their own faith. I believe they are concentrating too much on the confusing surface tangles of right and wrong, and are not conscious enough of the eternal foundation principles of divine righteousness.

To me it seems *wrong* to turn away from the stern duty of trying to liberate the 900-million people who are held captive by the Communist dictatorship. The immutable principle of liberty is at stake, and no devious interpretations of diplomacy can or should obscure this simple fact.

It seems *wrong* to concentrate national policies upon peace rather than justice. A peace that is based upon moral compromises can end only in surrender to evil. Avoidance of suffering and sacrifice never has been the road to salvation. When statesmen begin their analyses of any international problem with a clear determination to find what solution is just, and to enforce it, the present confusions will begin to clear away.

Instead, we constantly encounter considerations of what policy may appear to be expedient, or what must be done to lighten the economic burdens upon some nations, or what may be attempted without serious risk. I cannot believe that this is a truly Christian approach to statesmanship.

UNDER any circumstances, to be genuinely and deeply Christian in practice as well as in belief is a severe challenge. The Sermon on the Mount and the divine example of the life of Jesus are idealistic goals toward which many may strive—and profit greatly in the striving. But few can counteract the compromising demands of daily life sufficiently to approach close to these Christian ideals.

For those who have the responsibility of shaping or administering national governments, the problem

of achieving a truly Christian pattern of living is even more complex. Every new day makes its demands for decisions affecting the welfare of millions—and what helps some is a hindrance to others.

In the course of a single day, for example, I may have to decide whether the price of electricity should be raised (helping to stabilize the national budget and aiding in checking inflation, but also imposing a heavier burden on consumers already suffering from high prices); whether some welfare funds should be spent on more food for many or special medical care for a few; whether to cut expenses by rejecting the proposed construction of a new road, or let the money be spent—to make jobs and provide transportation facilities.

Few such problems have solutions readily identifiable as right or wrong. Yet often I find such decisions easier when I try to approach them as practical exercises in Christianity.

IN THIS discussion, I have confined myself to a statement of fundamental principles. My own acts and policies must be judged by others. I can only ask that they be evaluated in terms of their long-range adherence to a deep conviction that this world is governed by a just God, who expects (nay, demands) that we, his children, must subordinate ourselves as agents for helping to make righteousness eventually and eternally supreme.

If I were to try to define in short compass the duty of a leader, I should say it is *to try to be a fit instrument for the working out of God's will*. In cynical societies this philosophy may be debated into a theory of the "divine right to rule." Among fanatics, it becomes a license to wage holy wars. But wisely and temperately interpreted, this injunction requires that a national leader must be humble and prayerful in his approach to God, but must be willing to sacrifice popularity at any time to do what he is convinced is right.

In all history, in any time and at any place, there is too little of this spirit. It is hard for me to conceive there ever could be too much.

136 Yun Chi Dong
Seoul, Korea
October 14, 1957

Dear Friends:

This month is almost half gone and this letter must get on its way before something else happens to put it off. The last one went out in May.

Since then we have been having our troubles over the Seoul Foreign School, the English-speaking school for our children. First, with the housing. The school was started up again in 1954 (it was first begun in 1912) with 24 students. With the sudden influx of families of various UN and government agencies, we now have about 125! Consequently, the old building was simply not adequate and we have been building out near the Chosen Christian University campus. It was hoped that the new building would be ready this fall, but we shall be lucky if we get into it by spring, as things are going. Dr. George Paik, president of the University, has kindly allowed us to use one wing of the new Graduate School building temporarily.

Then there was the matter of teachers. We get our teachers from the States on a three year contract. With the phenomenal growth of the school we needed two new ones this year. We started looking for them last October but were able to find only one by the end of July, with the result that we have had to find whom we could around town.

Books and supplies have also been a problem. We ordered what should have been more than enough back in May, but part of the supplies have not yet arrived and the books for certain classes have turned out to be short. I am on the school board, and treasurer for the school and have been acting principal, though I've turned this over to other hands now, as I am already principal of two other schools. We have students from 1st to 11th grades this year. The kindergarten section will be starting up soon -- as soon as we can locate a teacher.

Right here I should like to put in a call for teachers for next year. We shall need one qualified first-second grade teacher and one high school teacher. It is possible that we may need a second high school teacher. We need teachers who hold valid teaching certificates and have recent teaching experience in the grades indicated and who themselves are definite about their Christian experience. May I point out that this is not a call to be "just a teacher! This is as real missionary service as that of anyone else on the field. If someone does not teach our children, we parents will have to take time from the Korean work, for which we are trained and have experience, in order to do this. The teachers who take this burden off our shoulders thereby free us for work in Korean and, indirectly, thus have their part in the work of the Korean church. The history of the Foreign Schools in Korea has shown a record of production of outstanding leadership, through the years. Former students from this school are in Christian service of one kind or another in many parts of the world now. A number of us are right back in Korea today, largely because of the Christian slant we received while studying here. You will therefore have a part in the long range preparation of Christian workers for tomorrow. Besides this, there are children from nominally Christian homes in the community on whom (and on the parents) your influence may well have an eternal effect. Within the limits of the time your school work will allow, you will be able to cooperate in the Christian work with GIs stationed here, which is carried on largely by the younger missionaries among us. Will those who receive this letter please look around your congregation for possible teachers for us, bearing the above in mind, and write me soon giving the names of such teachers? Do not assume that someone else will take care of it. We have had a serious problem on this the past two years. We want both academic and professional preparation and Christian character. Please give us a hand on this.

The Bible Institute is running along smoothly. Most of the students were able to make it financially this term, though a few could not. One of the seniors was called into

the army. We have about 220 students at the moment. I am teaching, for the first time (to Preach) to the second year. The rest of my courses are all with the seniors-- Prison Epistles, Ezekiel, Expository Preaching, Worship, and two hours of English with five seniors who hope to go on to seminary next spring. I am also teaching Leviticus and Hebrews again in the seminary, for the seventh time.

Last week we had a Story Telling Festival arranged by the students. I thought our students were to do the story-telling, but it turned out to be a contest in which children under 12 took part, from several city Sunday Schools where our students are working. There were 12 contestants and the program was most interesting. As principal, I handed out the prizes and had my picture taken with the winners, shining by reflected glory, so to speak!

The first part of July we ran a two weeks refresher course for Bible women as we did last year. About 45 women came for it. I taught Psalms again, picking up where I left off last year. Next week we are planning an evening institute, to run for three weeks, aimed at city church officers, four nights a week. There will be one New and one Old Testament book taught for three weeks, and also one week each of shorter studies on Stewardship, Church Government, etc. I'm to teach Leviticus.

This year the students decided to help the local congregation at Sil Chon build their church. This is the place where the students started a new congregation and have been going out Sundays for some time. The work had developed to the point where it needed something more than the battered tent they had. It was really quite a project for them. The local people had raised some, and there was a fund left formerly by graduating classes. Beyond that the dormitory students went without noon meals to chip in, the faculty helped some, students who could make pledges, and the work is now finished. A former student, now in the States, has just sent in an amount he earned during the summer. It has been a good experience for all of them.

This fall I am also principal of the Union Language School, of which I was acting principal a year and a half ago. The fall term has just opened and there are about 40 students. There have been some adjustments to make here and there, but all seems to be settled at the point where they can do their best work, whereat I have heaved a vast sigh of relief. I am teaching two hours of each of Grammar and Mark (this latter with emphasis on syntax and sentence structure, rather than on the Bible content, as such.)

Last month I went down to Pusan for the annual meetings of the Presbyterian Council and of the General Assembly of the Presbyterian Church of Korea. The Presbyterian Council, a council composed of all the Presbyterian men missionaries in the country, was a more important body years ago than it is today. Before the Korean Presbyterian Church was organized in 1907 (please note that date!) the Presbyterian Council acted as a sort of presbytery for church business. Most of the functions of the Council have long since passed into the hands of the Korean Church. Today it is a group for discussion of problems affecting all our work, methods of doing the work, and for certain things like the Language School and the education of our children.

The General Assembly (this was the 42d Assembly of the Korean Presbyterian Church) met in the Central Church in Pusan. The spirit of the meeting was quite good and several problems which had raised concern were amicably settled. In the middle of the meeting, the remaining missionary of the Korean Church to China, Rev. Pang Chai Il, arrived by boat via Hongkong. The Korean Church has had missionary work in China since 1912. Mr. Pang is a son of one of the first missionaries sent to China, in 1912. We were all relieved to have him and his family safely out of Communist China.

This morning I had a call from the blind evangelist in town. Some of you know that there is the beginnings of a small school for underprivileged blind here, under his direction. We are helping with the board for two teen-age blind boys and a girl from churches in my district, and with two others from the city. Only one of these is from a Christian home. One boy and the girl from my district are Christians and we hope

that through them the parents may be led to Christ. There just occurred a similar slate, also, for the young woman who wanted to enter the Bible Institute last spring and couldn't make the grade because her Braille was so rusty for lack of a slate to write on. I hope this will make it possible for her to get her Braille fingers up to standard and come in to study next spring, as she hoped. If anyone is interested in helping on these, I won't stop you. The work is carried on in a small house which was built this spring on a piece of farm property on the edge of town donated by a non-Christian blind man who became interested. Another friend is donating a small rice field that should help the food problem.

The country church work runs along as usual. I have dates for one or more country churches each Sunday until Christmas and will soon be making dates for the new year. Yesterday I was up above the 38th Parallel (which is not the north-south boundary at this point) to try to help them with some of their problems. A new worker had just come there and I think they should be able to go ahead now with new zeal. I've started up the monthly Bible study letters on Isaiah again. The pressure of work the past few months had made it impossible to get them out. I killed several birds with one stone while away for General Assembly, by writing out the studies for the next three months. Absence makes the heart grow fonder and there have been several expressions of thanks, now that I've got them going again, which is gratifying.

Of book work, Torrey's How to Pray and a reprint of McConaughy's Money the Acid Test (which Dad translated years ago) have just come off the press. They were held up for lack of paper. We have just finished the manuscript on my Isaiah and have turned it in to be put through press. This summer I worked on my Psalms and on a revision of my Korean Grammar, for vacation time is the only free time in the year when I can get any consistent manuscript work done. The past few weeks, I have been preparing the 1958 Prayer Calendar-Directory of Korea Missionaries, which goes to press tomorrow.

And speaking of books, let me recommend Dr. W. M. Blair's Gold in Korea. An earlier edition was published some years ago, but Dr. Blair has revised it and added five new chapters. He had the very unusual experience of being able to spend his whole 40 years in Korea working in the same area and seeing the Church grow there clear from scratch. He was also the only missionary allowed by the Russians to go up to Pyongyang, immediately after the artificial 38th Parallel division of the country. Price \$1.50. Buy a copy yourself and give copies to your friends for Christmas, thereby solving your gift problems. Securable from Dr. W. M. Blair, 1171 Garfield, Topeka, Kansas.

The summer vacation was a restful time for us. I stretch it as far as possible, in order to get all the time possible for manuscript work. However, it is not all work. I am swimming instructor at the beach. This year we revived the custom of many years back and had a beach Field Day, with land and water races, etc. I have tried to encourage all who come to the beach to learn to swim well for health, pleasure and safety. Five adults learned this summer along with many children. We have five graded swimming awards, ranging from the Fish for small fry (!) to the life saving bar, which involves serious work and a lot of it. Those earning this must revalidate it annually, by retaking the four most important tests. This year a new Swimming Cup was offered, similar to the one offered years ago, which can be won only once by anyone between 12 and 21 years of age. Our Don won it this year, with a score of 91.5 points out of a possible 100. He also set a new record for the 7/10 mile swim to the off-shore reef. I lowered the previous record but Don beat me by 3 minutes.

Gene again had charge of the summer library and will be glad to pass on to it any book you want to send. Almost any good readable books are acceptable—especially biography (to mention only one). If you send any, send by Printed Matter post and save money. The same applies to old Christmas cards. Some of you have included these cards in packages of relief. There's no law against it, but relief has to go at the higher parcel post rate. Send the cards separately at the lower rate and save money.

Gene is still enjoying her radio program work and teaching two grades of Latin in the

Paragon School. Don, by the way, graduated from 3rd grade last June and is in Gene's freshman Latin class. We also have "Skip" Moffett, son of Dr. Howard Moffett (Sam's brother) living with us this year and attending high school with Don. He's a fine boy and we enjoy having him around. Both boys are in the Scout troop.

Gene is still involved with relief work and orphanages. We can use any quantity of winter clothing that has good wear in it. Men's suits (with the seats still "sittable" are always needed. The ones that match, top and bottom, go to pastoral workers; those that don't match go to Bible Institute or seminary students. Since the amount of clothing that comes our way is considerably less than it used to be, we give out mostly to four categories--Bible Institute and seminary students, pastors, orphanages and widows' homes. These are the people whose needs we know most directly and can check on.

Also yarn. I've asked before for the oddments of yarn that women who knit have lying around the house after a sweater has been finished. Send them along. We turn them over to widows' homes to knit up for their children. Ragged sweaters are also useful, for the yarn can be reused. I mentioned, in the presence of two orphanage directors, that we had been passing on yarn of this sort to widows' homes and both of them immediately asked me to ask you to send yarn for them to use in the same way. Clothing is a perennial problem for these orphanage heads. All you parents know the struggle to keep Johnny and Mary decently clothed. Multiply this by enough to make a family of 50 kids and you know what these good people are up against! This is a project that I recommend that you "sick" onto your Juniors and Intermediates. They are always wanting to do something, but lack cash to do anything very constructive, also experience. Well, here is the something constructive and, since yarn is relatively light, the postage bill ought not to be as bad as it might be. It will doubtless be bad enough, even so!

Our own children in the States are well and thriving, though we hear of flu from one and German measles from another. Since the last epistle, we have added a new member to the family in the person of Bob and Janet's first-born, Charles Allen, named for his great-grandfather (who mails out these letters to you). He was born early in June. From all reports and pictures, he appears to be as remarkable a young man as one could hope to meet. At this distance, the new grandparents find it hard to fit themselves into the new role, but furlough next year should help out that situation. Bob and Janet are back in Princeton for Bob's second year of seminary. The girls have started their senior year at Whitworth College in Spokane. We are looking forward to seeing them all when we go on furlough next summer.

Thank you for your faithful prayers with us for the work here.

Sincerely,

RSVP

AILEN D. CLARK

P. S. One friend has the fine habit of putting into her relief packages bundles of half used pencils, a fist-full with a rubber band around them. This is another project for your Juniors. American pencils, the orphanage folks tell me, last longer than those available on the market here, so they are delighted to get even half-used lead pencils. Thanks.

Dec. 1957

THE GOOD SAMARITAN PROJECT IN KOREA

Rev. Arthur C. Prichard, Chairman Mr. C.C. Phipps, Treasurer (Warwood High School
125 N. 21st St., Wheeling, W. Va. 160 N. 20th St., Wheeling, W. Va. Principal)
December 2, 1957

Dear GSPK Friends:



Another busy year is rapidly drawing to a close. I would like to tell you some of the things we have been able to do because of your aid to this country of need, challenge and opportunity.

Rural Leadership Training Institute at Taejon: The missionary work at Union Christian Service Center at Taejon is co-operative with the Methodist Church, United Church of Canada, Salvation Army, Presbyterian Church U.S., and Presbyterian Church, U.S.A. working together. The Center has 5 departments. GSPK helps the department in which I work - Rural Service, paying my salary and helping in other ways in the work.

The biggest single project is the Rural Leadership Training Institute. Last March we started our new class of 25 young men in the 8 months course. One of the young men was drafted. Six of them were non-Christian when they came but they have been converted. One said at a meeting: "I was the worst one in my home, school, and village. I fought and swore. I was not liked. Since coming here I have been changed. I am not perfect. I have made more mistakes than anybody else here, but I stopped all bad habits, and I am sure the Lord will forgive my sins. Still I am the chief of sinners. I am fortunate to be here. Suppose I had gone to the Army or some other place instead. You can't imagine what devil I would be. I am blessed because of the inspiration and personality of Dr. Pai. Another one, J.J. Choi, was not a Christian but became a Christian here. When he visited his home town for a few days he took two non-believers to church, and both of them were converted. The Methodist pastor is happy because of him.

Week before last was graduation week, and how busy we were. Five of the six graduates of last year's class were there to give us encouraging reports. Mr. Cho, Sung Yun, of whom we wrote earlier this year, having helped the poor people of his village who were poisoned from eating roots and grass when they were starving, reported. He has become the Good Samaritan of the 113 village people, whom he is helping. He has been teaching them about agriculture, helped irrigate 30 acres, and has taught them about 4 H movement. They treat him as a man of justice, love, and God.

Mr. Tai-Whan Park when returning home from school last November taught his family 3 principles of Love God, Love Farm Village, Love Labor, which we taught here. He told his brothers and sisters to obey their parents, and asked his parents to be generous to their children. As the oldest of the sons and daughters he had them do the following:

- 1) He and his brothers and sisters would get together once a week and report, and make a better plan for the future;
- 2) His 19 year old sister was to be in charge of the kitchen; he took charge of ashes;
- 3) His 16 year old brother was to be in charge of the cow, pigs, and chickens;
- 4) His 12 year old brother was to clean inside and outside of the house;
- 5) The 10 year old girl was in charge of sweeping the floors;
- 6) The little children were in charge of eating and playing only.

He planted watermelons on half an acre. His father and others laughed at such a silly new idea, but were surprised to see that he made 147,000 Hwan (₩294) from melons. The people then called him the watermelon teacher. He planted rice too. Also he became a good leader of the 4 H and Young People in the church and cooperatives.

Mr. Kwang-sik Kim on leaving the school last year, managed a dairy at an orphanage. He made a good profit. Also he raised pigs, rabbits, and ducks.

Pong Chin Kwon was given charge of a little country church. Finding about 20% of the people sick with yellow fever because of the fish from the irrigation dam, he taught them to cook the fish thoroughly before eating. He taught them how to raise better crops. Tong-Kil Kim, the youngest and smallest of last year's class, is working for the United Association of 4 H Clubs in the area and has specialised in livestock care.

We both laughed and cried as we heard of their creative work and usefulness.

Speaking engagements: I visited in Hoiduk County, going with the County Keeper through his four districts last spring. About 1150 people heard me.

I spoke to about 90 policemen in Taejon at the request of their chief.

Last June I addressed about 800 army officers of the 3rd Division.

Conferences: In February 93 men attended a 10 day conference.

In March Mrs. Pai helped to lead a 10 day conference for 53 women.

A Rural Leadership Conference was held at the Presbyterian Theological Seminary in Seoul in July with 78 Seminary students attending. Last year a similar conference was held at Taejon, but there wasn't room for such a large one at Taejon this year. The President of the Seminary plans to have courses on Christian Rural Work in the Seminary next year. Those preparing for Methodist rural pastorates are taught at Taejon.

The Rural Conference for the Eastern District of Seoul was held Aug. 19-24 and was one of the best conferences we have ever had. 38 ministers and officers from 17 churches came.

A Conference for women was held at Taejon for 10 days in November with Soonok in charge of many courses. She taught cooking, clothing, housekeeping, care of babies and children, married life, sanitation, nutrition and community life. Other courses on rural life and agriculture were taught. Next spring we hope to have a two months school for women. Soonok has been the school mother in the dormitory since we moved here in September.

Rural Conference Itinerations begin Dec. 2 and will continue until the end of Feb.

Pictures of our Rural Work: The U.S. Information Service and UN Hq. had photographers for news reel movies and still pictures here in November. They took pictures of our graduation, class work, outside work, singing, playing, cooking, etc. They had a radio commentator too. We hope to get much publicity through movies, magazines, and papers in Korea. We asked for a movie film for you in America. We hope you will get it.

Visitors: We have been most happy to have old friends from the U.S. visit us this year: Dr. John C. Smith, Dr. and Mrs. Harold Walker of Evanston, Dr. Richard Baird of California, Dr. Wm. Wishart, Sharon, Pa., Rev. Andrew Whang, our Mary Alice's father-in-law, and Dr. Leg Rai Young from Thailand. We hope that you can visit us some time.

Family News: Soonok works hard taking care of the dormitory, students, our new house, and me. She teaches the young men too. Thank God that she is getting stronger all the time. Young has almost finished his Ph.D thesis. His wife, Sun Ok is busy on her thesis about Christian Social Work. Their daughter, Jeanette, was born last Jan. John is with them and is a senior in high school in New Brunswick, N.J. He would like to start studying architecture next year, perhaps at Carnegie Tech. Mary Alice, her husband Sang Yun Whang and their daughter Jeanne Ann are well in Brooklyn. The baby will be one year old December 17. We thank God that all of us are well and happy.

May the joyful Christmas bring abundant blessings to all of you and for His Holy work.

Sincerely,

Soonok and Minsoo Pai

(New Address) Union Christian Service Center, Taejon, Korea.

Additional Word from GSPK: We wish to add to Minsoo's letter. Minsoo and Soonok are in their new house at Taejon. The house, which last spring was estimated by a Korean expert to cost \$2000, was caught in the middle of an inflationary rise and an unfavorable money exchange rate. Several weeks ago Minsoo and a UCSC staff member wrote us the house ^{would cost} \$4,400 now, and in all probability, much more if we waited until next spring. They were going on building it. Originally we agreed to pay \$1000 of the house's cost. As many of you responded to our summer letter, we were able to send \$650 to them toward the cost of the house. We still need the other \$350 and as much of the \$1200 ($\frac{1}{2}$ of the increased cost) as we can raise. We have paid Minsoo's salary (\$150 a month) up to January 1, 1958. Money for his salary for the first half of 1958 is needed.

Recently Dean Schowengerdt, a Methodist agricultural missionary who works with Minsoo in the Rural Dept. at Taejon, wrote: "Many Koreans had a hard time this past spring. A large area had bad floods in the summer. The Union Christian Service is in many difficulties because of continuously expanding invitations for service to the rural people, but an ever smaller budget to work with because of money exchange problems, and crop price drops. Yet the news is encouraging when rural Korean Christians are eager to learn what more their church can do for the whole community."

For the information of new GSPK friends: All monies give to GSPK go to Minsoo and the Taejon Project except for the cost of postage and paper used in sending these letters, and except for special requests by donors (something for Pai family, orphans, etc.)

Prayers, interest and gifts are needed so that Minsoo may continue in this significant work of leading rural Koreans to become Christians & find the Abundant Life.

Sincerely yours, Arthur C. Prichard

Presbyterian Mission
Box 1125 International P.O.
Seoul, Korea
October 17, 1959

Dear Friends,

Here we've been back over a month and I haven't been able to get a letter off to tell you so. We reached Inchun, September 6, and Gene started teaching the 8th and I on the 10th. We still aren't completely unpacked, but hope to be so before it is time to pack for another furlough! But I'll back up a bit.

The furlough, as most of you know, was spent in St. Paul, where we had the use of the home of friends who were spending a sabbatical leave in Lebanon. We were most grateful for the use of their house. Our girls had graduated from Whitworth College and lived with us, so that it was about as happy a family year as one could ask for. Kathleen is church secretary for Oliver Church, in Minneapolis. Dorothy is working for an advanced degree in Art, at the University of Minnesota. Bob was taking his final year at Princeton Seminary, so we saw less of him and Janet and their ingratiating young Chuckie.

Shortly after we arrived, there was a four-generation baptismal service for Chuckie, involving Chuckie, his parents, his grandfather (me) and his great-grandfather (my Dad). At the other end of the furlough, there was a three-generation ordination service for Bob, at which I preached the sermon and Dad gave the "charge." Bob and Janet have now gone to the Rehoboth, Maryland, church. Since we left, they have sent us word of the arrival of our granddaughter, Beth, which was welcome news.

We had a delightful trip back. Aside from a surprise visit with Des Moines friends between trains, and a nice first visit in Denver with friends formerly known only by correspondence, and a visit in San Francisco with our former Columbia station-mates, the Douglasses, our company on the freighter from San Francisco was ideal. The freighter had room for 12 passengers, and this included my sister and ourselves, a Mennonite friend going back to Taegu (my sister Kay's station), a Methodist family from Seoul and a fine little Christian Japanese lady. A more congenial group you could hardly have asked for. We made four stops in Japan, after an ideally smooth crossing, had a beautiful day-time run through the Inland Sea, and then turned south for stops at Okinawa and Formosa, where we ran into typhoon disturbances, and the sea was definitely rough. We enjoyed the trip, but were glad, after four weeks abroad, to get ashore and back home and to work.

Since Gene started teaching first, we'll start with her. She again has two hours, five days a week, of Latin at the Seoul Foreign School, the school for the English-speaking community residents in Seoul. Until last June, we had the Embassy and UN-organization children in our school, but they are now attending the new U.S. Army school. About a week after starting school, Don worked up a swimming meet with the other school, in the Army pool, which our kids won 31-21 to everyone's delight - at least on our side!

Gene is also back into her radio programming work at the HLKY Christian radio station. The radio work has grown and in March the long-dreamed-of low-power relay station in Taegu went on the air, serviced with tapes from Seoul, and has an enthusiastic reception in that area.

Gene's newest job is in connection with the 14 widows' homes, which Mrs. Kinsler was looking after until their furlough, this summer. We were just out, this afternoon visiting three of them. At one of these, we found several of the widows busily at work hoeing in the fields or looking after the chickens they are raising. A second is somewhat better off, what with rabbits and sewing, but they estimated that they have material to keep them busy sewing only about 2/3 of the month. At the third, all the

widows were out doing day labor on the truck farms near them to make enough to make ends meet and put their kids through school. (We have no free schools here.) We are glad that money has been made available to buy rice next month, when the harvest comes in, with which to help those who most need it. I don't know whether CARE is still running the surplus grain arrangement whereby they sent something like \$100 worth of surplus grain for every dollar sent them for this purpose. If they do, we'd be grateful for anything of this sort that came our way for this work. Keeping the wolf from the door is tough work for these women, at best.

Last month, the General Assembly of the Korean Presbyterian Church met in Taejon. Some of you may not know that the Korean Presbyterian Church was organized in 1907, with one presbytery. In 1912, the General Assembly was organized, in which year they sent their first three missionary families to China and maintained them there until the recent Communist situation forced them to leave. They then sent two missionary couples to Thailand, where they are working alongside our missionaries from the States and doing excellent work. The former moderator of the Thai Church was here for our General Assembly, and one of the Korean missionaries, Mr. Chey, came with him as interpreter. One of the highlights of the General Assembly was the service at which these two men spoke and gave stirring addresses which were a moving experience for all of us.

There was also a special service for the 75th Anniversary of the opening of Presbyterian work in Korea. The first resident Presbyterian missionary, Dr. Horace N. Allen, arrived in Seoul September 20, 1884. He came at a providential moment. Three months later there was an attempt to assassinate several government leaders, including a close relative of the queen. Dr. Allen was called in and was able to save the life of the prince, with the result that the royal family was more than cordial toward the Christian group, and the edicts against Christianity, which were still on the notice-boards, became a dead letter.

Last week, also, the government office of Public Information, the director of which is a Presbyterian minister, worked out a program to which all the missionaries in the country were invited, to celebrate the 75th Anniversary, with a special service at Young Nak Church, and a Korean dinner and program following. One part which interested me was a film showing the industrial development in the country - factories, mines, fisheries, etc. We see so much of misery and distress around us that it is easy to forget that we really have made progress in the past six years. Only those of us who were here then can realize how far we have come, though we are more than aware of how far we still have to go. There is, for example, a small-sized Korean automobile on the streets, largely for taxi use, which was not in evidence before we left on furlough, a year ago, and there are excellent Korean jeep tires available. Step by step, we are trying to do something about the terrific economic problem that is all around us. And of course, as Christians, we know that there is a still deeper problem that only Christ can solve.

The first Sunday after we got back, I went out to the church whose picture many of you saw among our slides. It was the one where the young evangelist was standing beside a pile of sun-dried mud bricks that the young men had made for their church building, to get it out of the tent they had been in for several years. The church is a lovely little building. It is of mud brick, but they have faced it with cement, put on a neat roof and tower, and it looks like a million dollars. Remembering the times we all sat and shivered as the winter winds blew the dust through the tent, I was glad for them and very proud of them. I accepted 6 as catechumens, that morning, baptized three young men, and installed two deacons. Next Saturday I go out there for the first Christian wedding ever held in that town. We hope it will be a testimony of what a Christian home should be. Every Sunday I have been going out to one or more country churches, and have dates up through November. Some have special problems, like the Changdong Church, where a wind-storm blew the roof off last May, and they have had to worship under the open sky since then. I hope they don't have to go

back into a tent, which would be the height of irony. We'll see. Another has just been pushed out of one village and is in the midst of finding a place to park in another more promising village.

My own teaching has fallen into a familiar pattern. I am teaching Leviticus-Hebrews at the seminary. This is about the 10th time, and I still enjoy it. One pleasant surprise was to find that the seminary now has decent seats for the students, with backs to lean against and arms to write on. For years, they have had to sit on backless benches all day long, and write on their laps. I'm glad we've passed that stage.

In the Bible Institute, there has been a change during the past year, in that a three-year Junior college course has been added to the Bible Institute course proper. The vice-principal left for the States a few days after we got back, and many details of administration that formerly fell on her capable shoulders are now on mine, as principal. I am teaching 2nd and 3rd year Homiletics and Worship, as usual, and English Conversation to the college group. However, I was dismayed to find myself listed for two courses of Church History which Mrs. Park, the vice-principal, had always taught. So I had to delay starting these two courses for a week or so until I could brush up and lay out my course. It is making me run to keep ahead of the band wagon! Our blind student is still doing top work and is as popular as ever with the other students. Week after next, the 2nd year Homiletics class starts turning me in a sermon outline each week, so Sun Tai and I are going to have to work out some system whereby he can write me outlines that I can read, since Braille is not among my accomplishments.

I also have one minor contact with the Language School - an hour a week when the more advanced students can ask me to explain all the points the Korean teachers have not been able to make clear to them: I've had one session with them and they asked me some very idiomatic posers, but I hope the course will be of help to them. We have two language students from the Southern Presbyterian Mission staying with us this fall term.

Two special programs at the Bible Institute this past week would be of interest to you. One was the usual Bible memory recitation day, when those who have done extensive memory work during the previous vacation stand up and recite for all of us. One of them gave the whole Epistle of James, which is a perennial that comes out every time. A first-year student started on Revelation, but petered out after the first chapter or two. We gave as prizes some lovely new pencils that some one of you sent recently.

The other program was the annual Story-Telling Contest. This time, there were 21 contestants from various city churches, ranging in age from a 4-year-old boy and a sweet little 5-year-old girl to 12 years. 21 stories really is a lot of stories, but they all did themselves proud. I got to hand out the prizes and get my picture taken with them as principal, thereby shining by undeserved, reflected glory. It was quite an affair. These two weeks we are host to the semi-annual evening institute for Sunday School teachers, under the city Teacher-Training Committee. This is about their 10th time. Those who take the full course offered, over a series of 3 or 4 such institutes, are awarded a special certificate, and quite a number have done so.

The past two weeks, almost every spare moment has gone into the preparation of the manuscript for the 1960 Prayer Calendar-Directory of Korea missionaries. This is the 15th time I have done it, here or in Colombia or Venezuela. It has to go to press October 15 in order to get out by December 15. To get all the names and addresses, English and Korean, checked and corrected takes a lot of work, but the manuscript finally got turned in yesterday, only 12 hours late, and I heaved a sigh of relief. The next job will be to work out the annual catalogue of all Christian books

available in the country. This will take extra work, since I am a year behind on this of course.

And the mention of books reminds me that I have not yet had time to check over the packages of books for the Women's College which have been arriving from many of you. I'll write individual acknowledgements, later. Meanwhile, please keep up the good work, for we still need books. Even though Mrs. Kinsler is on furlough, please mail books for the Women's College to Mrs. Francis Kinsler, Presbyterian Mission, Box 1125 International P.O., Seoul, Korea, marking the packages "Books," and mailing by the Book Post rate. The point is that if they come in Mrs. Kinsler's name, we can set them aside immediately for the college, and it will save us time at this end, so please mail as indicated. I will receive and acknowledge them when they come. Limit is 6 pounds, 9 ounces per package.

A few have asked about Christian cards. We can use indefinite quantities and all year round. Mail these by Printed Matter Post, limit 6 lbs, 9 oz. Mail them to me. Write "Printed Matter" on the package. An occasional postal clerk refuses to accept them that way, but follow my instructions. DON'T send them by parcel post. It costs too much, and is quite unnecessary. Before mailing, you might save yourself postage by tearing off the blank paper part. This usually eliminates all writing anyhow. We can use the blank paper, as far as that goes, but you may as well save weight.

We turn the cards over to Bible Institute students who need help on their expenses. They put verses on each card, prepare them in packages, which are then sold to the churches for about a dime per package. Half the money goes to the student who did the work, and half to the evangelistic project of the student council, so everybody benefits. Please delete the silly and grotesque cards. If you don't, I'll have to. They don't have to be all religious, but they ought to be attractive, and not all the current cards are, these days! Birthday cards are also welcome, for they are usually very pretty.

We can use all the used tag-ends of yarn, used lead pencils, used candles you can send us. And relief clothing is most welcome. I just gave a suit and coat to an evangelist in my district whose salary (he gets his board) is less than \$10 a month. And so on. I'm grateful for all the suits that come my way. With 14 widows' homes and 7 orphanages on her hands, Gene is glad for clothing of almost any size. And then there are always my Bible Institute students to think about, too.

Now that you know that we are back and where we are back to, we hope there will be a flood of letters from all of you. Greetings from all of us.

Sincerely,

Allen D. Clark



Yonsei University
Seoul, Korea
Christmas, 1957

Dear Friends,

Once again Christmas renews its old magic and brings all the world closer together in the warmth of a family gathering. No matter what the separations or the distances, the neglect or the forgetfulness, it is well to be reminded that only if we remain as little children of the one family of God can the world have meaning and purpose, and to realize again that the sentimentality and love of Christmas is far more real than the more matter-of-fact attitudes of the rest of the year.

Our own family continues to grow and change. Horace (14) is now as big as his mother and rapidly taking over dad's clothes. Peter (2) often leads the way in daredevil stunts that more sober Billy (4) looks at skeptically. Squalls punctuate the day but do not mar a happy companionship as they roam the house and garden together. Joan is deep in the Christian Family Life Committee and its struggles with the monthly magazine "New Family". With the great social changes that are taking place in Korea it seems imperative to give Christian guidance on the role of the home amidst such change. As usual, teaching and homemaking take a large share of the time, especially since Mrs. George Paik, wife of the university President, has been ill and Joan has had to be "first lady" - though this is more pleasure than work. Horace has been trying to help with the rather complicated mechanics of making really effective the union with the medical school, besides his usual share of teaching and committee work. Old habits of action and thought are hard to change, but we hope and believe a better university is growing out of the changes.

There is continued growth and change on the university campus, too. The large new Alumni Library - a gift from the alumni to the university - was dedicated this fall, and for the first time we will have adequate stack space for all our books and reading rooms for 1000 students. More important than the physical development, of course, is the academic and spiritual growth. Both are very hard to judge, but in both I believe we are improving. This year's Freshmen are the best class I have taught since WW II - alert and well grounded and eager to learn what a Christian university teaches. The staff, too, is improving and is constantly trying to find ways to do their job more effectively. There are signs of growing spiritual interest, also, and our Religious Emphasis Week seemed to bring a special response this year.

In the wider family, Korea holds the majority now. John and Jean are happy in Chongju with James (2) and Thomas Alan, born on November 5. Dick and Carol, with Freddie (3) and Marilyn (1), arrived in February to take over as Director of the American-Korean Foundation. Back in the States James and Ethel are still in Hancock, N.Y. with John (11), Gail (8) and Laurel (4), while Grace and Jack Harkness in Milwaukee have just added a boy, John, to their three girls Gretta Jeanne (4), Holly (3) and Julie (1).

Whether from Korea or the U.S., the whole gang joins in wishing every one of you a happy Christmas season and a new year "full of blessing".

*May the Lord give you courage
and consolation for the coming year.*
Sincerely, Joan D. Underwood.

Joan and Horace Underwood
Horace, Bill and Peter

